



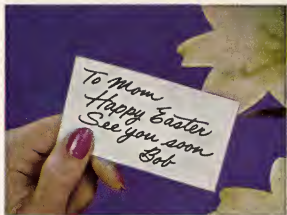
*The Improvement Era*

*April 1960*

E

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A



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## Exploring the Universe

by Dr. Franklin S. Harris, Jr.

### Stuttering

Dr. Wendell Johnson and his research group have just published a book about the beginning of stuttering. Two of their general findings are: the parents of stutters are more demanding than others regarding the fluency of their children, and these parents are somewhat more dissatisfied with their children and with each other than the parents of non-stutterers.

### Preserving Milk

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In British Honduras there is a "starter-frog" which sounds so much like the starter on an automobile that it may even fool mechanics.

### Bone Ice Skates

The earliest ice skates had runners of bone, cow ribs, or bones of a horse or reindeer, bound to the feet with thongs. The earliest example comes from the town of Bjorko, Sweden, which flourished between the 8th and 10th centuries. William Stephanides writing about London in 1180 A.D. tells of skaters pushing themselves with a piked staff.



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JOSEPH T. BENLEY, General Manager; REBEKAH S. RUTHER, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SWAIN, Subscription Director; THAYER EVANS, Regional Advertising Representative.

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Era Staff: 209, 212, 222, 224, 226,  
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THE COVER:  
Artist Dale Kilbourn has adapted  
in oils a recent color transparency  
by Saans Photography of President  
David O. McKay and three of the  
"men of tomorrow." They are Cub  
Scout Curtis Doman, Boy Scout  
Ronald Brusckie, and Explorer  
Keith Tempest.

Cover lithographed in full color  
by Deseret News Press.



## NEW LDS BOOKS!

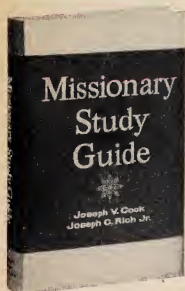
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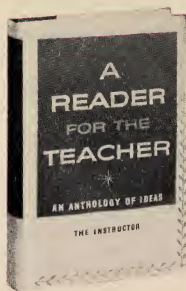


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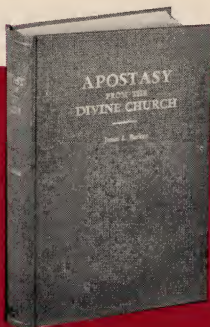
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### 2. APOSTASY FROM THE DIVINE CHURCH

James L. Barker

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These Times



## Some Needs of Universities in the 1960's

by Dr. C. Homer Durham  
Vice President, University of Utah

The 1960's will see the impact of the World War II "babies" on the nation's colleges. Family formation, population growth, and need for accompanying economic growth will expand enormously. If universities can meet the demands for a heavy increase in enrolment, this will go a long way toward solving problems which this growth will bring.

The major universities of America have become national institutions, supporting world-wide enterprises of all kinds. From them we expect answers to fundamental problems and trained people to carry the liberating influence of intelligence into all situations: cancer, inflation, defense, peace, family life, crime, urban blight, poverty.

To keep pace with their assigned mission, universities in the 1960's will need:

1. More encouragement, critical support, and some larger measure of positive leadership from their communities. Most universities tend to be better than their communities demand. If the communities would only demand something a little better, the resulting improvements could be truly remarkable.

2. More *conscious* concentration by students on the main purposes of university attendance. For the less mature person university at-

tendance often means a "fortunate" social experience, interfered with by study, rather than the true end of going to college. Greater concentration on institutional objectives by governing boards, faculties, students, and all patrons of learning will help this situation—which has its roots in the community.

3. Simultaneous effective management by faculties of twin problems in the educational process: (a) the necessity for attention to students *as individuals*, combined with (b) the necessity of faculty members handling larger and larger numbers of students without diminishing quality. This will mean development of many new skills, the abandoning of old habits and accustomed ways, by many faculty members. Fear of technological unemployment, or observation of the teaching process by the searching eyes and ears of television and other new equipment, will be successfully met by new educational pioneers. Mark Hopkins can still sit on one end of a log, but for some excellent university purposes, millions can now sit on the other end.

4. Legislators, governing boards, friends, and alumni will have to incorporate new meaning into their roles as guardians and patrons of  
(Continued on page 284)





Police Chief Skousen at the training grounds of the Salt Lake City Police Canine Corps.

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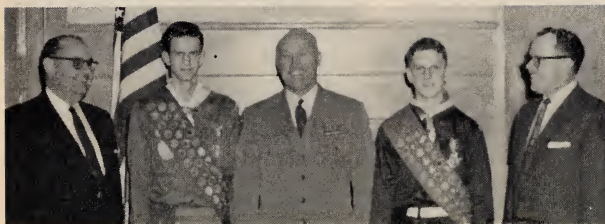
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# Letters and Reports



Silver Palm awards were presented to two outstanding young LDS men of Explorer Post 141 at the Arlington Ward, Washington (Virginia) Stake, Court of Honor held recently.

Pictured above (from left to right) are President Robert W. Barker of the Washington Stake presidency, Eagle Scout John Reed Phillips, National Capital Area Council Scout Executive R. Glenn Singleton, Eagle Scout James Salin, and Washington Stake President Milan D. Smith. Both boys

are members of the teachers' quorum in Arlington Ward.

In addition to being Eagle Scouts with the accomplishment of 21 merit badges, the two boys had to fill the Silver Palm award requirements by earning an extra 15 merit badges over a period of at least 18 months.

The Court of Honor was conducted by President Milan D. Smith, President Robert W. Barker addressed the group, and Scout Executive R. Glenn Singleton made the awards.



Arno William Troff, 17, son of Acelt and Opal Troff, and an active priest in the Fairmont (Minnesota) Branch of the North Central States Mission, has earned an individual Aaronic Priesthood award for each of the

past four years. Arno, who resides forty miles from the chapel at Fairmont, is a

branch teacher and has taught in Primary.

He was president of the senior class and class salutatorian at the Ledyard Community School and received two meritorious awards in basketball. He was advertising manager of the school paper and was chosen from the student body to receive a medal from the Iowa State Bar Association and the Iowa State Bar Foundation for exhibiting good citizenship and a superior knowledge of the American constitutional form of government. He received a national merit scholarship for placing in the top two percent of 400,000 high school students taking the tests. Arno is attending Iowa State University this year.

Hunts, England

Dear Sirs:

I would like to thank you for copies of Era received through the courtesy of our cousin, Mr. Dale F. Wilson. We really enjoy this magazine and look forward to its arrival each month.

Although we are not members of the LDS Church, we follow with interest its progress and activities.

Yours sincerely,  
A. E. Townsend

Correction:

Salt Lake City, Utah

Dear Editors:

I have reason to believe that you have made a mistake in the explanation of the cover of the February 1960 issue of the Era.

You said on page 66, number 5, that this home belonged to Lorenzo Snow, and I have reason to believe that this home belonged to Erastus Snow and Nathaniel Ashby. . . .

Penny Ann Ashby

*After re-checking source material at the Church Historian's Office, with the aid of Sister Ashby's six-page documented letter, as well as other letters, telephone calls, and personal visits to the Era offices, from various people, we realize that we printed an error that has crept into several articles and publications concerning "old Nauvoo" over the years.*

*In checking again we would call the home that was designated as "5," the "Duplex Home of Erastus Snow and Nathaniel Ashby."—Editors*

Williams, California

Brethren:

I have been reading the Era since late 1948 and look forward each month to reading such a wonderful magazine. It should be in the home of every member as it contains so many inspiring articles that cannot be found elsewhere.

What has happened that we do not see the poems or short stories written by Frances Carter Yost? I enjoyed her articles very much and hope to soon again read some.

With hopes of soon start receiving my magazine and wishing all of you God's richest blessings, I am

Your LDS Sister,  
Mrs. Ada Reister

Parowan, Utah

Dear Sir:

This note is to express my thanks and appreciation for the Era and the wonderful, inspiring articles it brings to us each month. And the poetry! I miss the full page poetry, but please continue to include as many poems as possible in each issue.

The beautifully colored cover pictures are appropriate and at times just what I need to illustrate the lesson for my Junior Sunday School class.

Sincerely,  
Ivy Ward

Greenville, N.C.

Dear Editor:

This letter encloses a gift subscription of the Era for a lending library at the local hospital. . . . The messages that fill the Era each month thrill me through and through. There is something for all ages and all people. I know that these things come through our inspired leaders, and this is the Lord's work. May God bless the work of the Church and that organ The Improvement Era.

Sincerely, a brother in the gospel,  
Kenneth W. Harper



# Shine in half the time

by Roberta Lindsay Peeden

Like it or not, spring house cleaning time is here. Today we are all living at a fast pace. But you can keep up the pace, with a smile on your face. Especially if you can make your housework easier.

The other day while shopping, I heard a wife say to her husband, "I wish you would buy me an electric wax polisher." Her thrifty husband replied, "Why? What can it do that you can't do with your own hands?" Obviously, that woman may never have the luxury of an electric polisher. But she like millions of other women can make house cleaning easier for herself by knowing a few wax tricks.

Maybe she has been using a wax paste that requires a lot of hand rubbing. Nowadays, with all the self-polishing waxes on the market, every woman's floors can glisten in a jiffy with a minimum of effort.

Don't be like one mother who complained to her son, "I slave waxing my floors, and then you have to come in and walk on them." Until Peter Pan teaches us all to fly, every woman will have to be content to have her floors walked upon.

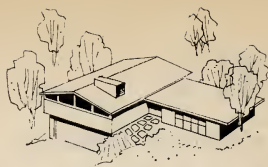
But the next time you wax your floors, try using a sponge instead of an ordinary rag. You'll find that the sponge is easy to handle and light in weight. Just give it a gentle squeeze when you need more wax, rather than constantly pouring the wax on the cloth. You'll use less wax and less time this way. What woman isn't interested in saving both money and time these days?

Want a slimmer waistline before you buy new clothes this spring? You might try doing what one housewife did whenever she waxed her floors. Instead of kneeling down to do her floors, she would bend from the waist to do them. It sounds awkward, and it is, but in three

(Concluded on page 218)

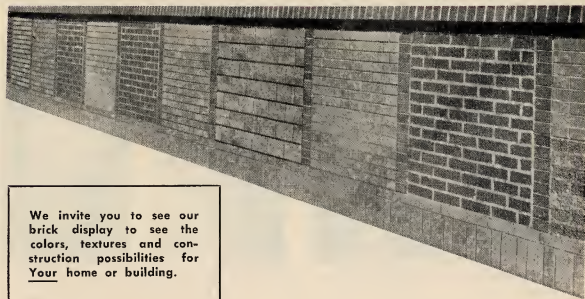
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# MIA

## General Board Appointees



Florence S.  
Jacobsen



Ted Bushman



Malcolm F.  
LeSeuer



Edmund M. Evans



H. Ward McCarty



Amanda Brown



May Green Davis



LaRue Sneff



J. Maxine Thomason



Jane Thompson

The most recent appointees to the general boards of the Mutual Improvement Associations are:

Mrs. Florence S. Jacobsen, who recently returned from the Eastern States Mission where her husband Theodore C. Jacobsen had presided the past four years. Her first assignment will be with the Gleaner committee.

Mrs. Jacobsen served as president of the Eastern States Mission Relief Society, and before her mission, she was a member of the YWMIA board of the Bonneville (Salt Lake City) Stake, where she worked in the Junior Gleaner department. She is also a former counselor in the YWMA presidency of the Yalecrest Ward.

Sister Jacobsen is the mother of three sons, the eldest now filling a mission in Great Britain.

Elder Ted Bushman has been re-appointed to the general board of the YMMIA. He served here from May 1951 to June 1958. His first assignment this time will be with the MIA Development committee.

He returned to the intermountain region in 1950. Prior to that he served as a member of the Irvington (Oregon) Ward bishopric, as president of the high priests' quorum of Portland (Oregon) Stake, and as a high councilman of that stake.

He and his wife, the former Dorothy Lyman, are the parents of two sons and a daughter.

Malcolm F. LeSeuer has received

his first general board assignment to be a member of the athletics committee.

He has served as division nine athletic supervisor since 1953, and for the past several years he has also been a member of the all-Church senior softball committee.

His Church positions have included high councilman, bishop, and YMMIA superintendent of the Big Horn (Wyoming) Stake; district MIA supervisor in the West Central States Mission. At the time of his appointment to the general board he was serving as priests' quorum adviser of the Bonneville Ward, Bonneville (Salt Lake City) Stake.

Edmund M. Evans' first assignment with the general board is with the athletics committee. He is a former bishop of the Cummings (Salt Lake City) Ward, now living in the East Stratford Ward of the city. He, with his father, were the heating and plumbing contractors for the Los Angeles Temple. While in California, Elder Evans served as a counselor in the Westwood Ward bishopric.

He is a former missionary to Great Britain. He, too, has been a member of the all-Church priesthood softball committee and has held numerous other Church assignments. He has coached several teams in all-Church tournaments.

H. Ward McCarty's first assignment on the general board will be with the Scout committee. He is now a member of the Valley View Second Ward, Valley View (Salt Lake City) Stake.

Many of his Church assignments have been filled in the Sunday School, YMMIA, and the priesthood quorums, where he has taught various classes. He is a former Sunday School superintendent of the Salt Lake Seventeenth Ward and the Pearl Street Branch in Denver, and as a counselor in the mission Sunday School in Oklahoma City. He has served as scoutmaster of various troops in Salt Lake City and Ogden.

Mrs. Amanda Johnson Brown, assigned to the drama committee, has served for three years as drama supervisor in Division 10, and for five years previously had been drama leader of West Jordan (Utah) Stake. She has been active in Church assignments in Arizona and Mexico. Her husband is Laurel J. Brown of

(Continued on page 254)



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## Shine in Half the Time

(Continued from page 215)

months' time she took an inch off her waistline. She attributed this fact to her "wax bending exercise" as she called it.

Have you a clean shoe buffer in your house? The next time you wax your furniture use it. The buffer is easy to grasp and with a minimum of elbow grease you can bring out the natural beauty of your furniture. Your dining room table will shine as brightly as the silverware placed upon it.

At a recent wedding reception a little girl was standing clutching a small handful of rice, waiting for her daddy's secretary to leave the hall. After the pretty bride appeared in her finery and the child had thrown her rice, she turned to her mother, "Is this the day Betty stops working for Daddy and starts working for her husband?" "Amen" her mother fervently replied.

Now I happen to know this little girl's mother doesn't like to clean, and the one job she especially detests is cleaning her Venetian blinds. But if she would give her blinds a coat of wax the next time she washes and dries them, she will find that they won't need washing as often as they did.

Also every morning when you straighten up the house, try giving each Venetian blind a brisk flip of the cord. This will keep the dust from settling on them, thereby eliminating frequent cleaning.

The next time you buy a new parchment lampshade, give it a thin coat of wax when you get it home. You will be surprised how much longer it will keep that bright new look.

Take a good look around your house today. If it doesn't look as shiny bright as you would like it to, treat yourself to a can of all-purpose, self-polishing wax. With the few tricks you've learned, see what a difference it can make in your home.

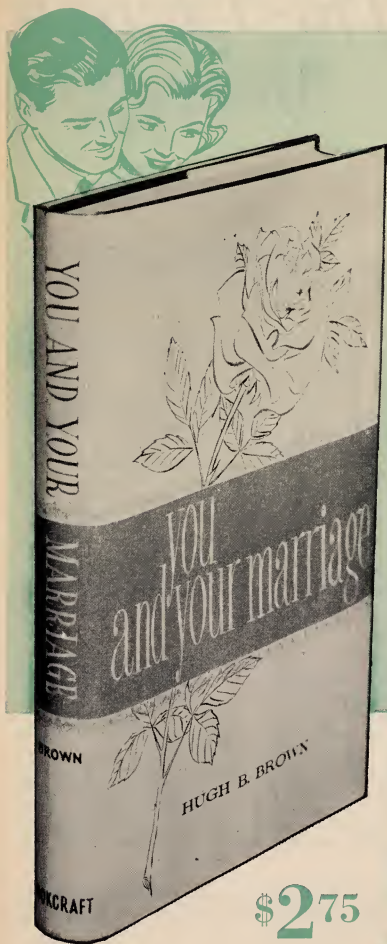
*It is only by labor that thought can be made healthy; and it is only by thought that labor can be made happy.*



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by

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BROWN**



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UNIVERSITY OF CALIFORNIA

# The Church Moves On

February 1960

**6** It was announced that LaRue Sneff and J. Maxine Thomason had been appointed to the general board of the Young Women's Mutual Improvement Association. Jane Thompson had also been re-appointed to the general board.

**7** Elder Spencer W. Kimball of the Council of the Twelve delivered an address to the youth of the Church in the current fireside series.

University West Stake, 291st in the roll call of the stakes of the Church, was organized from portions of University (Salt Lake City) Stake, with Elder Lemonte Peterson, who was serving as first counselor in University Stake, sustained as president. His counselors are Elder Merrill J. Wood, who was serving as second counselor in University Stake, and Elder Boyd C. Bronson. Wards in the stake are Eleventh, West Eleventh, East Twelfth, West Twelfth, North Thirteenth, South Thirteenth, and University. President Wilford W. Kirton, Jr., sustained as president of University Stake, the position he held prior to the division. His new counselors are Elders Oscar W. McConkie, Jr., and Richard L. Warner. The University Stake now consists of University Second, Third, Fourth, Fifth, and Sixth wards. It is composed largely of out-of-town students attending the University of Utah.

**11** The First Presidency announced the appointment of Elder O. Layton Alldredge as president of the South African Mission. He succeeds President Glen G. Fisher. President Alldredge filled a mission in South Africa 1927-30, and returned there for business purposes in 1935, returning to Utah in 1946. At the time of this mission call, President Alldredge was president of the East Mill Creek (Salt Lake City) Stake; prior to that he served as counselor in the stake presidency, and as bishop of East Mill Creek Fourth Ward. He is also the current chairman of the Brighton-Woodland Girls Camp Committee. Mrs. Alldredge and their four children will accompany him to his Church assignment in South Africa.

**14** Elder Spencer W. Kimball of the Council of the Twelve spoke to the title "Youth and the Car" in the current Sunday evening fireside series.

## DECALS



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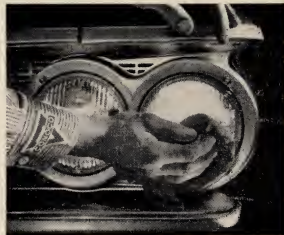


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## *For God and Country*

by President David O. McKay

I am happy to join in the golden jubilee of the Boy Scouts of America. Appropriately, its theme is "For God and Country."

Today, as down through the ages, there is little as important as the youth of the nation and the youth of the Church. Scouting plays an important part in their lives.

The moral standard of the future depends upon the ideals of youth today.

It is said that "the destiny of any nation at any given time depends upon the opinions of its young men under five and twenty." That being true, to awaken religious ideals in the minds of young people is to render the greatest of all good services to our

country. To guide aright these eager, active, yearning youth is a mighty obligation; to win their confidence is one of the greatest responsibilities and privileges of life.

The necessity of giving special emphasis to the spiritual side of scouting is evident when we see what is happening throughout the world to youth of today.

As we go forward in spiritual ideals, we would, if it were possible, have every Scout feel that religion is important in his life.

Scouting is directly or indirectly related to the three influential forces in the development of youth; namely, the home, the school, and the church.

Scouting is particularly a potent influence for good



in the home. Beaconsfield was right when he felt that "the best security for civilization is the dwelling and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind." Such dwellings are the nurseries of all domestic virtues, and without becoming homes, the exercise of those virtues is impossible.

The highest, noblest purpose of all education is to teach citizenship and noble character. Millions of youths must be made to sense that a man's character is greater than intellectual attainments or social privileges, that "every thought creates character—that every act is an incarnation of character; that every decision is a revelation of character; that habit is a pillar in the edifice of character."

Or, as expressed by Thackeray:

"Sow a thought, reap an act,  
Sow an act, reap a habit,  
Sow a habit, reap a character,  
Sow a character, reap an eternal destiny."

Scouting can indeed aid the schools and the home and the church in this important work.

The saying that "every idle word that men shall speak they shall give an account thereof in the day of judgment" becomes a motivating factor in a boy's mind when he realizes that "we are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its ever-so little scar."

More important than schools in character building are our churches. Co-operating and co-ordinating with church groups in inculcating moral and spiritual training is a part of the complete organization of the Boy Scouts of America.

The church should make itself responsible for the moral guidance of every boy within its membership. The Church of Jesus Christ of Latter-day Saints does this. We are proud of the part we played in pioneering the Boy Scout movement. We are proud of the part we play in the Scout program today.

Every Scout has said: "On my honor I will do my best: to do my duty to God and my country, and to obey the Scout Law; To help other people at all times; To keep myself physically strong, mentally awake, and morally straight."

If we could have the millions of Scouts in the United States realize the importance of keeping one's word, sense sincerely that a promise is more binding, more sacred, than a written, signed note, that alone would

be worth all the money, all the time, all the effort put forth in the scouting program.

Whenever a boy says: "on my honor," he should know that truly great men esteem their word of honor as the most sacred contract.

A Boy Scout is a man in the making. True virtue is possessed by the man who with unwavering integrity protects the honor and good name of his friends and associates. It is the best within him expressing itself.

In upholding the good in others he makes better his own soul. He that looks for the good shall find it; and he who protects another's good name makes brighter his own.

But the opposite is true as well. If every man—every Scout—is the keeper of his brother's good name, he who proves false to his trust weakens his own good character and stains his own soul. There is a mean element in human nature which "feeds fat" upon seeing weaknesses and faults in others—which secretly gloats upon others' failures. The more one yields to this meanness, the meaner he becomes.

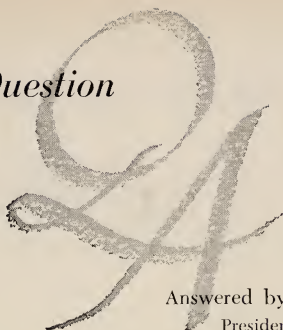
But looking for the good does not mean being blind to the bad. Human nature is full of weaknesses and frailties; evils and sin abound everywhere.

The spiritual side of scouting should teach that every man should be the defender of his brother's good name. Then it would only be one step further to seek the happy state when all would overlook another's trespass. "Ye ought to forgive one another"; then "see that you are merciful . . . deal justly, judge righteously, and do good continually."

We trust in God that right will prevail, that through the unified efforts of home, government, schools, social clubs, and the Boy Scouts, there will be instilled throughout the land that "God who gave us life, gave us liberty" (Thomas Jefferson); that to have joy is to live a life of service. Such was the life of the one Perfect Man. It ought to be our life. "In him it was accomplished and perfect; but in all created things it is a lesson learned through difficulty."

The Scout Law reads: "A Scout is—Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean, Reverent." This is the Scout Oath: "On my honor I will do my best: to do my duty to God and my country, and obey the Scout Law; To help other people at all times; To keep myself physically strong, mentally awake, and morally straight." The Scout Law and Scout Oath are two cornerstones upon which any young man may profitably build his life.

## Your Question



Answered by Joseph Fielding Smith  
President of the Council of the Twelve

**Q** "In studying the New Testament, I came to two passages written by Paul as follows:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. (1 Cor. 14:34-35.)

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

"But (which becometh women professing godliness) with good works.

"Let the woman learn in silence with all subjection.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

"For Adam was first formed, then Eve." (1 Tim. 2:8-13.)

## PAUL'S COUNSEL ON WOMEN SPEAKING IN CHURCHES

**A** Times have changed from what they were in the days of Paul. The counsel that Paul gave in the branches of the Church in his day was in strict conformity to the law of the times in which he lived. In the beginning it was not so. Paul intimates that Eve was silent because she was created after Adam, but we may read in the Pearl of Great Price that after the consequences brought upon Adam and Eve by the fall, Eve preached the discourse. It is brief but wonderfully full of meaning and is as follows:

". . . Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and



the eternal life which God giveth unto all the obedient.<sup>1</sup>

"And Adam and Eve blessed the name of God, and *they made all things known unto their sons and their daughters.*"<sup>2</sup> (Italics added.)

We learn from this that Eve as well as Adam received revelation and commandment to teach their children in the ways of eternal life. Then we learn that Miriam, the sister of Moses and Aaron, was a prophetess who played an important part in the exodus from Egypt. She led the women in a triumphal song after the deliverance from Egypt.<sup>3</sup> We also read in the book of Judges where Israel was taken captive, or into bondage, by the Canaanites. Deborah, another prophetess, led the armies of Israel to victory and she judged Israel.<sup>4</sup> We also read of Hannah, the mother of Samuel, who went to the Lord in the temple, or tabernacle, and prayed for a son and the Lord hearkened to her pleading.<sup>5</sup> In the book of Judges we also read of the wife of Manoaah who received a visitation from an angel who gave instruction and said she should have a son who would judge Israel. This manifestation was repeated in the presence of her husband.<sup>6</sup>

Joel also prophesied that in the last days the Lord would pour out his spirit in the following words:<sup>7</sup>

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit."

In the New Testament we read of a great number of faithful women who sought and gave counsel. Many of these followed the Lord and ministered to him. Anna, the daughter of Phanuel, was a prophetess<sup>8</sup> "... which departed not from the temple, but served God with fastings and prayers night and day," and she taught those who were present of the redemption which should come through this infant son. Even in the days of Paul there were a number of notable women who ministered to the needs of the brethren, and it appears that to some of these there had been given authority.

In the days of Paul, however, it was the universal custom that women should play no part in political government or minister in churches. Israel, without doubt, gathered some ideas from the gentile governments with which they came in contact. The Jewish people, after the return from the captivity, adopted some of the customs and practices common among their captors which were contrary to the former government in Israel. Many man-made rituals and technicalities were added to the law. The custom that women should remain silent may have been borrowed from their pagan neighbors with such additions as the Jewish priests added to the Jewish law.

It is recorded in some of the encyclopedias that Paul based his thinking upon certain Jewish traditions and customs that had accumulated through the years. It was an ordinance that women were not permitted to teach, even to ask questions in any of their assemblies. According to Clarke's *Commentary*, the rabbis taught that "a woman should do nothing but the use of her staff," and Rabbi Eliezer is credited with the statement that it would be better, "to let the words [records] of the law be (Continued on page 287)

<sup>1</sup>Moses 5:11.

<sup>2</sup>Moses 5:12.

<sup>3</sup>Exodus 15:20.

<sup>4</sup>Judges 4:4, 24; 5:1-3.

<sup>5</sup>Samuel 1:11-28.

<sup>6</sup>Judges 13:2-21.

<sup>7</sup>Joel 2:28-29.

<sup>8</sup>Luke 2:36, 37.



# FIFTY YEARS OF SCOUTING IN AMERICA

by D. L. Roberts

Director Mormon Relationships Service  
National Council, Boy Scouts of America

## MEN WANTED

Men wanted! Real men! Men who have qualities of honor, integrity, initiative, resourcefulness, mental alertness, physical fitness, loyalty, self-confidence, self-reliance—such was the deep desire of a British army officer, Colonel Robert S. S. Baden-Powell (later Lord Baden-Powell of Gilwell). If he were to get them, he learned that he must train them himself, which he did, and the idea led to the great worldwide scouting movement.

He found some of the men who were sent out to him from the large cities of the British Isles lacking in such fundamental values as dependability, initiative and resourcefulness, self-reliance and co-operation. They had been denied the experiences of pioneering, of doing simple chores. They did not know woodcraft. They did not know how to make and keep themselves physically fit.

"He had discovered, during many years of experience, that the formal routine of military training was not effective in the development of these qualities of character, so he set himself to the task of building a program which would be more effective.

"At the time of his dramatic experience in the siege of Mafeking during the Boer War, his material was published in book form under the title of *Aids to Scouting*.

"In 1903, when he returned to England, he was to find that the program material in *Aids to Scouting* which he developed for men, was being used by leaders in various boys' groups. He saw a challenge in this and assembled a library of books related to boys' programs and boys' activities throughout the ages and from all parts of the world.

"In August 1907, Baden-Powell operated the first Boy Scout Troop with twenty Scouts and himself as Scoutmaster at a camp on Brownsea Island, off the coast of England. Thus, scouting was born."

## MAN-FOG-LONDON SCOUT

"It is of great significance that the incident that caused Scouting to be organized nationally in the United States was the actual performance of a good turn by an unknown London Scout. On a foggy night in the fall of 1909, when a man was seeking a difficult address in old London, a lad approached him, saluted, and asked if he might be of aid. The man accepted his services and upon reaching his destination, offered the boy a shilling.

"The boy courteously refused the money, saying, 'No thank you, sir; I am a Scout, and a Scout never accepts tips for being helpful.'

"This man was William D. Boyce, a Chicago publisher. He inquired what the boy meant. The boy expressed astonishment that anyone did not know of Baden-Powell's Boy Scouts and asked permission to take him to the headquarters of the British Boy Scouts. After Boyce finished his errand, the Scout escorted him there. What he learned of Scouting impressed Boyce so much that he secured and brought with him to America a trunkful of literature on the subject, as well as uniforms, badges, and insignia, and proceeded to take steps for the incorporation of the Boy Scouts of America, which was effected on February 8, 1910."

## ORGANIZATION

A national committee, representing many organizations engaged in boys' work, met to effect the organization of the Boy Scouts of America. Mr. Colin H. Livingstone was elected national president. A strong national executive board was elected.

On January 2, 1911, a young lawyer of Washington, D. C., who had been the motivating force in the first White House Conference on Youth, became the first Chief Scout Executive of the Boy Scouts of America. He agreed to accept the responsibility for a period



of six months, during which time he assumed he could whip an organization into shape and give the movement a good start. The six months extended itself to thirty-two years of service as the Executive Officer of the Boy Scouts of America. He was Dr. James E. West, who in the early days of his life lost both mother and father, and who went through most of his life with a serious physical handicap.

#### *THE PROGRAM—WORKING IT OUT*

The essence of scouting then, as it must be today, is essentially an outdoor program providing the thrilling adventure and romance of camping, hiking, exploring, with an avowed purpose of producing real men of character trained for citizenship.

Ideals were important. What should be the guideposts? Young Jimmy West, as he was known, called on some of the best minds of the country to help shape this part of the program. They finally agreed upon a fifty-three words statement known as the Scout Oath, which included the twelve points of the Scout Law.

#### *GROWTH—GROWTH—GROWTH*

At the beginning of the 50th anniversary year the actual registered membership of the Boy Scouts of

America including Cubs, Scouts, and Explorers, is 94,957. During the fifty years 33,500,000 young Americans have said, "On My Honor I Will Do My Best." The impact of these simple words on so many young Americans has been immeasurable, as it has been on the youth of other countries.

#### *CUB SCOUTING*

Believing that a program of national scope with character building as a purpose to be helpful to younger boys, the Boy Scouts of America made an extensive study of this possibility. This resulted in working out, after consultation with many organizations, including the Primary Association of the L.D.S. Church, the Cub Scout program. On August 1, 1929, the first Cub Packs were organized to test the new program. The program was made available in 1933 to all Boy Scout councils. The essential of this Cub Scout program is that it is geared to the boy and his family. It is geared to home and family operation. Mothers and fathers engage in it, as do their sons.

#### *EXPLORING*

Many observations were made through the twenties that, as Boy Scouts grew to the "young man" stage of life, they severed connections with scouting. Many





persons thought there was a need of a specialized program for these young men. Sea Scouts had been organized during the twenties and had an appeal to some young men. Most of them found interest in other directions, however.

In 1935 the national council changed the Sea Scout Service to the Senior Scouting Service and made it possible for a Boy Scout to become a Senior Scout, a Sea Scout, or an Explorer Scout. The Explorer program has now been thoroughly established as a part of scouting in America.

Thus, the original Boy Scout program developed into three program sections: Cub Scouting for boys eight, nine, and ten; Boy Scouting for boys eleven, twelve, and thirteen; and Exploring for boys fourteen, fifteen, sixteen, and seventeen.

#### EXTENDED ORGANIZATION

As the program of scouting itself has been extended, since 1910, to more and more American boys, there was need for extended organization and administrative channels to service the program, through local councils with definite geographical boundaries. There have been organized about 540 local councils in the country, officered by leading citizens of the councils' areas. The officers and executive board of the council are elected and are the administrative body. Each council has hired an executive staff to be responsible for administrative policies, both national and local.

Subsequently, the country was divided into twelve regions for administrative purposes.

#### FEDERAL CHARTER

As a further means of strengthening scouting in America the National Congress in 1916 issued a federal charter to the Boy Scouts of America. This recognized the worth of scouting as an American institution, gave additional status to the organization and

its officers, and added further recognition to its high purpose. The charter also protected its name, badges, uniforms, etc.

#### CAMPING

From the first, scouting has meant adventure through hiking, camping, and cruising. This part of scouting has been its most distinctive feature over the years. It has been the feature, more than anything else, that has led boys into membership in scouting.

During fifty years there has been a tremendous development in the camping program. As the native and natural campsites became fewer in thickly populated areas, local councils, acting wisely and with foresight, acquired suitable campsites where boys could still enjoy the great camping adventure. At the end of fifty years there were 829 Scout camps owned and operated in America, covering approximately 554,800 acres.

#### JAMBOREES

An outgrowth of the camping program has been the great National and International Jamborees. These are huge gatherings of boys from various sections of the country or the world who camp for a week or ten days exchanging ideas, building friendships and fellowship.

The first International Jamboree was held in 1920 in London, England, with 18,000 attending from twenty-seven countries. Three hundred and fifty-six Scouts came from the United States. The largest Jamboree included 50,000 Scouts from seventy-three countries held in Birkenhead, England, in 1929; 1300 were from the United States. The latest was in the Philippine Islands in 1959 with 12,000 attending, 300 from the United States.

Other International Jamborees have been held in Copenhagen, Denmark; Godollo, Hungary; Vogelenzang, Netherlands; Moisson, France; Bad Ischl, Austria; Niagara-on-the-Lake, Canada; and Sutton Park, Warwickshire, England.

The National Jamborees in this country have been outstanding scouting events. The first was in Washington, D. C., in 1937 with 27,232 attending. The latest was in Valley Forge, Pennsylvania, in 1957 with 50,000 attending. As part of the Golden Jubilee Year the Fifth National Jamboree will be held July 1960, at Colorado Springs, Colorado. Preparations are being made for 52,200 Scouts and Explorers to camp there.

*(Continued on page 269)*

# Half Century of Service



**President Joseph Fielding Smith—  
50 Years an Apostle**

At the general conference of the Church in April 1910, the call came to Elder Joseph Fielding Smith, age thirty-three, to fill a vacancy in the Council of the Twelve. It was at that same session that President Anthon H. Lund became First Counselor to President Joseph F. Smith, and that Elder John Henry Smith became Second Counselor, in the First Presidency. These vacancies resulted from the death of President John R. Winder.

Of this action, and of Elder Joseph Fielding Smith, President Charles W. Penrose, who was then presiding over the European Mission, wrote as follows in the *Millennial Star*:

"Elder Joseph F. Smith, Jr. embodies the numerous qualities, gifts, and graces necessary to the calling of an Apostle. He is of a lovable disposition, tractable, yet firm, a forcible speaker, a brilliant writer, an experienced missionary, and a born natural and spirit-

ual Latter-day Saint. He will prove an ornament, as well as a strength to the Quorum of the Twelve, and will be loved and respected wherever he shall be called to minister. In common with the congregation at the general conference, we heartily support the changes and appointments of these valiant and devoted servants of the Most High in the positions they have been called to fill by the voice of God and the voice of the people."

Since that time (and before) President Joseph Fielding Smith's career has been one of broad and faithful service, in the cause for which his grandfather, Hyrum Smith, gave his life as a martyr, beside his beloved brother, the Prophet Joseph, at Carthage, Illinois, in June 1844.

The books and pamphlets President Smith has written would number more than a score, in addition to innumerable articles.

He has served on many boards and committees, has traveled much in the stakes and much in the missions of the Church, world-wide, counseling, instructing, encouraging, searching the scriptures, interpreting the truth—and in time to become President of the Council of the Twelve Apostles.

Frequently his brethren are heard to express appreciation for his kindly consideration, and frequently he is heard to express to his brethren his appreciation for their response to the assignments that he, as the President of the Council of the Twelve, must make.

Among the greatest joys of his life is his faithful family, five sons and six daughters (one of whom, Lewis, lost his life in World War II). And with his children, and their children, to the latest generation, he has a warm and wonderful relationship. Closely included in this widening circle is his wife, Sister Jessie Evans Smith, who frequently accompanies him on assignments, and adds a warmth of welcome with the songs she sings.

He has served as a missionary, quorum president, and class instructor; Sunday School superintendent, editor, writer; M.I.A. stake and general board member; Religion Class board member and member of superintendency; high council member, temple president, genealogical society president, Church historian, university trustee, and member of many Church committees.

He also serves on several business boards.

He has been a lover of sports, a lover of wholesome recreation and physical (Continued on page 284)



# 1960

## FIFTIETH ANNIVERSARY OF BOY SCOUTS OF AMERICA

# ON MY HONOR . . .

by Kelvin Wallace Coventry

Have you ever driven 400 miles on a hot, sticky Fourth of July, dodging traffic, your nerves near the breaking point from all the irritations crowded highways bring? Salesman Harry Stewart has.

He approached the outskirts of West Liberty, Iowa, on our last "Star-Spangled" holiday, his eyes glassy with fatigue. Then he saw it—Santa Claus, white whiskered, red suit—standing in the middle of the highway.

"Merry Christmas!" cautioned Santa. "In case you become one of Iowa's highway fatalities before December 25th."

Explorer Scouts, dressed in crisp, neat uniforms, passed out pink leaflets warning "Slow Down and Live!"

Harry Stewart did no more driving that day. He pulled off the highway and stayed at a motel. And he did take time to drop a thank you note to the local Boy Scout Council, sponsors of the safety campaign.

"I guess you saved my life last night," he wrote. "Who knows what might have happened if I had tried to drive a few more miles?"

Another victory for the Boy Scouts. Another merit badge earned for an organization which has ingrained "For God and Country" in the lives of 33,500,000 Americans since it was founded fifty years ago, February 8, 1910.

How did the American version of scouting start? It was all Lord Baden-Powell's idea in the first place. From his initials, "B.P.," came the Scout slogan, "Be Prepared." But it was an unknown English Scout and



an American big-game hunter who were responsible for the transplant.

"I'm lost," William Boyce admitted to himself as he struggled around in circles in a smothering London fog at the turn of the century. He had stalked animals in the jungle—but the fog baffled him.

Then a small shadow came towards him. Perhaps it was some ruffian waiting in ambush to empty his pockets. But it wasn't; it was a small boy dressed in a trim uniform.

The boy saluted smartly and asked, "Sir, may I be of service to you?"

Like a Seeing Eye dog, the boy led Mr. Boyce to safety. "Here's a shilling for your trouble," said the prominent Chicago publisher.

The boy promptly saluted and startled Mr. Boyce with, "Sir, I am a Scout. A Scout does not accept tips for doing good turns."

William Boyce had never heard of Baden-Powell's Scouts, but the boy's courtesy left a lasting impression. Boyce learned so much about scouting that he brought the idea to the United States.

The name of that British Scout is still unknown today, but all of us know what happened to the idea. Five million boys and adult leaders are still engaged in this red-blooded way of life that is leaving its mark on the world.

What makes a Scout what he is—clean-minded, patriotic, religious? A jamboree is the "show window of scouting." Let's visit one and see this khakied army in action.

Just think of fifty thousand boys, from all over the

world, living in harmony in a huge tent city for a few days. Hundreds of white triangles of canvas mushroom like clouds across a valley floor. This is home to the boys.

With ingenuity, they dapple their encampments with multi-colored flags. They fence them in with boy-built stockades. They erect picture signs so that foreign-speaking Scouts will know where things like the phone, newspaper, library, "chow hall," and arena are located.

There's always a winning smile and a warm hand-clasp at a jamboree. Bridges of understanding are erected that many a diplomat in striped pants and top hat would do well to copy.

The boys know how to cook their own meals, to kindle fires without matches, to perform lifesaving and first-aid skills. They know how to notch log cabins together. Many have "green thumbs"—real aptitude for garden work.

Visitors to jamborees are always impressed by the wholesome way of life shown by the Scouts. "This shows you how many juveniles aren't delinquent . . ." you'll hear them say.

Scouts put in millions of volunteer hours every year working to put across the water and traffic safety campaigns, for the United Fund, cancer research, Christmas seals, and dozens of other worth-while programs.

"He saved my boy's life!" a thankful mother told a reporter in the suburbs of Buffalo, New York. "Little Tommy put a tourniquet on his wrist and kept him from bleeding to death." (Concluded on page 264)

# *The Bravest Man*

CONCLUSION

by Deone R. Sutherland

The entire company reflected Maud's relief and change of attitude. A weight had indeed been lifted from the company. They agreed completely to do as Hamblin suggested in all things. Around their fires at night they began to talk of reaching California as if they really expected to complete their journey. With relief that they were in the company of a man

who knew how to deal with Indians, and had their confidence, normal interests returned. The merchants looked to their goods and talked of certain markets and prospects of California.

Now the stars did not seem so formidable to Maud, and if her exhaustion had not been so complete, she would have lingered to look at them through the







flap of the wagon instead of falling into immediate and deep sleep. Amy, too, seemed to have returned to her bright and happy self, and she willingly helped her mother in the constant tidying of the wagon. Everything that was used must be securely and safely stored and fastened away for each day's journey.

The company had traveled about sixty miles towards Muddy Creek when an Indian joined the company. Since it was almost time to camp, Hamblin called the company to a halt to learn what information the Indian had brought him. Again Maud watched Hamblin sit and talk with the Indian as if he might have been talking to any man in the company. How patiently Hamblin listened to the Indian who emphasized his message with stiff but excited gestures!

The men in the company went about their work uneasily, keeping an eye on Hamblin and the Indian. Something was in the air they were sure. And if an Indian came hunting Hamblin out here in the wilderness, it must concern them.

Maud measured out their evening meal with a sinking heart. Hamblin had indicated nothing that would worry the company, but the men demanded to know what the Indian had told him so excitedly. They had observed him nodding his head passionately in response to Hamblin's questions, and while Hamblin didn't indicate that he was worried, the men in the company felt they had a right to know what to expect even though they had placed themselves completely in his hands and had every confidence in him.

Hamblin's low measured voice reached Maud on the edge of the group as the tolling of a bell might indicate an as yet unknown disaster. The Moapat Indian had indeed given him information. "Indians at Muddy Creek are preparing to attack this company," Hamblin outlined his plan to the group. He would leave at dawn the following morning and arrive at the crossing of the Muddy about two hours in advance of the company. He would talk to the Indians and persuade them to let the company pass in peace.

The uncertainty was not over then, but Maud's fears were not as they had once been. Jacob Hamblin's assurance and peaceful certainty that all would be well reflected on all the company. They would do exactly as he directed. (Continued on page 266)

Maud whirled . . . the Indian had pulled Amy from the wagon.









Joshua  
Jehosh  
ah  
Jeshuah  
Iesous  
Tehovah i

## *The Foretold*

*"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ." (II Cor. 3:14.)*

One of the primary, startling, and distinguishing characteristics of the Book of Mormon, often assailed by its critics, is its use of the proper name *Jesus* as applied to the expected Messiah, many years before his birth.<sup>1</sup>

The historian Nephi stated in the early pages of the Book of Mormon upon authority of "the words of the prophets" as well as revelation, that the name of the Messiah would be *Jesus Christ*. This announcement preceded the birth of Christ by more than five centuries.<sup>2</sup> It invokes inquiry into its credibility, and provokes a search of the words of the prophets, as well as Jewish and Christian traditions to determine whether or not, among the things "hidden from the wise and prudent"<sup>3</sup> the name of the Messiah is shown to be *Jesus*.

There can be no doubt that the name *Jesus* is the English rendition of the Greek form of the Hebrew name *Joshua*. This was the name borne by the illustrious successor of Moses who brought Israel into the promised land<sup>4</sup> and also of that priest celebrated in the annals of the return of Israel from captivity in Babylon.<sup>5</sup> The full form of the name is *Jehoshua*.<sup>6</sup> It is often written in variant forms as *Jehoshuah*, *Jeshuah*, and the contractions *Joshua* or *Jeshua*, all being one and the same word. When the name was carried over into English, the ordinary Greek termination added in translation made it *Jesus*.<sup>7</sup>

The original name of the first Joshua was *Oshea*,<sup>8</sup> and with prophetic significance, this name was changed by Moses to *Jehoshua*. The change had the effect of converting the meaning of the name from *saving* to *Jehovah is Salvation*. In later times *Jehoshua* was called *Joshua* or *Jeshua*, whence came the Greek form *Iesous* (*Jesus* in English) which is always used

in the Greek version of the Old Testament current in the time of Christ.

The Hebrew form *Jeshua* differs little, indeed only by one letter added at the end from the abstract noun *jeshuah*, which is derived from the same ancient root. In common usage the two words were understood to be of the same import. In some notable instances translators have even added the final letter *h* to the full name, rendering it as *Jehoshuah* or *Jeshuah*.<sup>9</sup>

When the name of the ancient Joshua is mentioned in the New Testament, it is found written in the form *Jesus*.<sup>10</sup>

After his resurrection, the Savior, finding two of his disciples puzzled and uncomprehending, began "at Moses and all the prophets"<sup>11</sup> and explained to them, as they walked along the road to Emmaus in all the scriptures concerning himself.<sup>12</sup> It is to be expected that if such explanations included his foretold proper name, some tradition showing that the very name of *Jesus* was known before his birth, should yet be found. Search reveals that this is true in fact.

The Apostle Peter is credited, in the Preaching,<sup>13</sup> with the declaration that the name was shown forth both plainly and obscurely:

"But we turned to the books of the prophets which we had, which partly through parables, partly through riddles, partly reliably and literally, name *Jesus Christ*."

The quotation is taken from the *Stromata* of Clement of Alexandria.<sup>14</sup>

Justin Martyr, a Samaritan, following the example of *Jesus*, began at Moses, in an effort to enlighten Trypho the Jew, and said:<sup>15</sup>

"Moreover, in the Book of Exodus we have also perceived that the name of God Himself, which He says was not revealed to Abraham or to Jacob, was *Jesus*, and was declared mysteriously through Moses. Thus it is written: 'And the Lord spake to Moses, Say to this people, Behold, I send my angel before thy face to keep thee in the way, to bring thee into

# *name of Jesus*

by Ariel L. Crowley, D. D.

the land which I have prepared for thee. Give heed to him, and obey him; do not disobey him; for he will not draw back from you; for my name is in him.' Now understand that he who led your fathers into the land is called by this name *Jesus* and at first was called *Auses* (Oshea). For if you shall understand this, you shall likewise perceive that the name of Him who said to Moses 'for my name is in him' was *Jesus*."

Trypho was impressed with this position, and he replied:

"Be assured that all our nation awaits for Christ, and we admit that all the scriptures which you have quoted refer to him. Moreover, I do also admit that the name of *Jesus*, by which the son of Nun was called, has inclined me very strongly to accept this view."

The discussion continued, and Justin said:<sup>16</sup>

"What I mean is this: *Jesus* (*Joshua*), as I have now frequently remarked, who was called *Oshea*, when he was sent to spy out the land of Canaan, was named by Moses *Jesus* (*Joshua*). Why he did this you neither ask, nor are at a loss about it, nor make strict inquiries. Therefore Christ has escaped your notice; and though you read, you understand not, and even now, though you hear that *Jesus* is our Christ, you consider not that the name was bestowed upon him not purposelessly nor by chance. But you make a theological discussion as to why one 'a'

was added to Abraham's first name; and as to why one 'i' was added to Sarah's name, you use similar high-sounding disputations. But why do you not similarly investigate the reason why the name of *Oshea* the son of Nun, which his father gave him, was changed to *Jesus* (*Joshua*)? But since not only was his name altered, but he was appointed successor to Moses, being the only one of his contemporaries who came out of Egypt, he led the surviving people into the Holy Land, and he distributed it by lot to those who entered along with him, so also *Jesus* the Christ will turn again the dispersion of the people, and will distribute good land to each one, though not in the same manner. For the former gave them a temporary inheritance, seeing he was neither Christ, who is God, nor the Son of God; but the latter, after the holy resurrection, shall give us eternal possession."

Through the rest of the debate, Justin returned to this theme repeatedly, insisting upon it as a thing established.<sup>17</sup>

Turning to the later *Joshua*, he of the Babylonish

captivity, Justin brought to bear the same foreshadowing of the name of *Jesus*, saying:<sup>18</sup>

"But now I say, that as scripture said that the son of Nun, by the name *Jesus* (*Joshua*) wrought powerful works and exploits which proclaimed beforehand what would be performed by our Lord; so I proceed now to show that the revelation made among your people in Babylon in the days of *Jesus* (*Joshua*) the priest, was an announcement of the things to be accomplished by our Priest, who is God and Christ, the Son of God the Father of All."

In detailing the circumstances he adds:

"For just as that *Jesus* (i. e., *Joshua* the Priest, *Zech.* 3:1-9) called by the prophet a priest, evidently had on filthy garments \* \* \* even so we, who through the name of *Jesus* have believed as one man in God, the maker of all, have been stripped, through the name of his first-begotten Son, of the filthy garments, i. e., of our sins;" an enlargement upon the prototype of the first *Joshua*.

Like Justin, Tertullian, the Carthaginian, in his answer to the Jews, forcefully asserted the revelation of the name of *Jesus* long before his birth:<sup>19</sup>

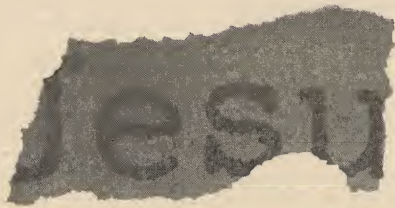
"In the course of the appointing of a successor to Moses, *Oshea* the son of Nun is certainly transferred from his pristine name, and begins to be called *Jesus*.

Certainly, you say. This we

assert first to have been a figure of the future. For because *Jesus* Christ was to introduce the second people (which is composed of us nations, lingering deserted in the world aforetime) into the land of promise 'flowing with milk and honey' (that is, into the possession of eternal life, than which nought is sweeter) \* \* \* therefore the man who was being prepared to act as image of this sacrament was inaugurated under the figure of the Lord's name, even so as to be named *Jesus*. \* \* \* Thus, too, was the son of Nun called *Joshua*, on account of the future mystery of his name: for that name He who spoke with Moses confirmed as His own, which Himself had conferred on him, because 'He had bidden him thenceforth be called not "angel," nor "*Oshea*," but "*Joshua*."' Thus therefore, each name is appropriate to the Christ of God—that he should be called *Jesus*, as well as Christ."

In his summation, Tertullian adduces also the name of *Jesus* as foreseen in *Zechariah*, saying in part:<sup>20</sup>

"So, too, in *Zechariah*, in His own person, nay in the very mystery of His name, withal, the most true Priest





of the Father, His own Christ, is delineated in a two-fold garb with reference to the two advents. \*\*\* Nor will you be able to say that the man there depicted is the son of Josadak, who was never clad at all in a sordid garment, nor ever deprived of the sacerdotal function. But the Jesus there alluded to is Christ, the Priest of God the Most High Father."

By way of close parallelism, it is not improper here to note the play made upon the name of the first Joshua in Ecclesiasticus:<sup>21</sup>

"Jesus the son of Nave, was valiant in the wars and was the successor of Moses in prophecies, who, according to his name, was made great for the saving of the elect of God."

This is precisely the same play upon the name as made in the annunciation to Mary:<sup>22</sup>

"Thou shalt call his name Jesus [Joshua] for he shall save his people from their sins."

The African Lactantius, tutor to the household of Constantine the Great, years after the time of Justin and Tertullian, recognized the same foreknowledge of the name of Jesus:<sup>23</sup>

"David, in the 109th Psalm teaches the same, saying: 'Before the morning star I begat thee. The Lord hath sworn and will not repent; Thou art a priest forever after the order of Melchizedec.' Also in the first Book of Kings: 'And I will raise me up a faithful priest, who shall do all the things that are in mine heart; and I will build him a sure house; and he shall walk in my sight all his days.' But who this was about to be, to whom God promised an everlasting priesthood, Zechariah most plainly teaches, even mentioning his name: 'And the Lord God showed me Jesus, the Great Priest, standing before the face of the Angel of the Lord, and the adversary was standing at His right hand to resist Him.'"

Lactantius explains the failure of the Jews to understand this passage, adding:

"But they were again misled and deceived in the same manner, supposing that these things were said

concerning Jesus the son of Nave, who was the successor of Moses, or concerning Jesus the High Priest, son of Josedeck; to whom none of these things which the prophet related was suited. For they were never clothed in filthy garments, since one of them was a most powerful prince, and the other high priest; or suffered any adversity, so that they should be regarded as a brand plucked from the fire: nor did they ever stand in the presence of God and the angels; nor did the prophet speak of the past so much as the future. He spoke, therefore, of Jesus, the Son of God, to show that He would first come in humility and in the flesh."

Aside from the passage quoted, by which it is demonstrated that in the centuries immediately following the earth life of the Savior, it was understood that the name of Jesus Christ had been foretold centuries before his birth, there is most persuasive evidence in the numerous instances in the Old Testament in which the word *jeshuah*, meaning salvation, is personified to represent the expected Messiah.

Very possibly this play on words, which carries clear through the prophets, originated in the substitution of the prophetic statement, "Jehovah is Salvation" for the name given to Oshea the son of Nun by his father. To make the point clear, it is necessary to use the Hebrew words involved. The name *Jehovah*, just like the name *Jesus*, is a derivative form used in English. In Hebrew the name given to Oshea by Moses was *Yahveh is yeshuah*. The actual form of the name, close-cropped, is *Jehoshua*. Carried over into its English equivalents, the name given to Oshea is: *Jehovah is Jesus*, since the difference of one letter between *Jeshuah*, meaning salvation, and *Jeshua* (the shortened name of *Jehoshua*) was consistently ignored, in often repeated plays on the name of the Messiah.

A most perfect and touching illustration of this principle of personification of salvation in the person of the Savior is found in the New Testament story of the old man Simeon. (Continued on page 257)

## TRANSIENT APRIL

by Gladys Hesser Burnham

Transient April's brief and weeping splendor,  
Overlaid with golden balm of days,  
Is jeweled with rubies, amethyst, and jade,  
Or topaz, culled in ancient ways.  
Dew-wet diamonds sparkling after rain  
Enhance the emerald sheen of new-mown lawn.  
Jewel-tones hasten April's running feet  
Plunging headlong into summer's dawn.

## Alvin Larson's Last

# PONY EXPRESS RIDE

by Leone E. McCune

On the morning of October 10, 1860, young Alvin Larson was ready to begin his last ride for the Pony Express, between the valley of the Great Salt Lake and Fort Bridger, Wyoming.

A crowd of men and boys had gathered at the Salt Lake House on Main Street to see him off, and watch the Pony Rider come in from the west. Their noisy talk and laughter rose on the sultry morning air. Back of the house half a dozen men and boys worked in the fields, their voices blended in song—"Come, come, ye Saints."

Alvin had said good-bye to his father, who had grasped him by the shoulders, smiling encouragingly, "God go with you, son."

"Here comes Toby," someone yelled. The men came running from the field to join the crowd, and they all turned as one man to look toward the south. Clouds of dust rolled toward them. Soon a galloping horse and rider became visible, and in a few minutes Toby rode up with mail from all western points between Sacramento, California, and the valley of the Great Salt Lake.

Amid shouts and cheers of the crowd, Toby, reeking with perspiration and covered with grime, slid from his horse. He grinned wearily at the crowd and mopped at his face with a dust-grimed handkerchief.

Swiftly the station keepers removed the *mochila*, with its leather cantinas holding the mail, from the tired horse. They placed the Salt Lake Valley mail in the cantina reserved for it and fastened the pad-

... there was one place on the trail where another rider had been ambushed. He would be extra careful.



lock, then tossed the *mochila* over the horn of the saddle and seat of the saddled fresh horse, standing ready and waiting. The leather *mochila* half-covered the horse, reaching halfway down the stirrups and over the back. In two minutes Alvin had swung into the saddle. Again shouts and cheers rose above the clatter of horses' hoofs.

"Good luck." "Good goin'." "Keep them shootin' irons ready."

"See you soon," Alvin yelled back. And this had been especially for his father, whose smile had slowly faded as Alvin rode off. Maybe he wouldn't get back from this last ride, he thought apprehensively. One of the riders didn't. A prickly feeling ran down his spine, and his eyes darted about suspiciously. What was the matter with him, getting so jumpy? There was no danger here.

His free hand touched the small Bible in the pocket of his buckskin jacket, the gift each rider received from the Russell, Majors, and Waddell organization, who put the Pony Express project through. The words of the pledge he signed when he became a rider ran through his mind.

"I, Alvin Larson, do hereby swear before the Great and Living God, that during my engagement and while I am an employee of Russell, Majors, and Waddell, I will under no circumstances use profane language, that I will drink no intoxicating liquors; that I will not quarrel or fight with any other employee of the firm, and that in every respect I will conduct myself honestly, be faithful to my duties, and so direct all my acts as to win the confidence of my employers. So help me God."

Adherence to the code was no guarantee that life would be spared, but living up to the code was one of the greatest safeguards.

He had been lucky so far. Indian arrows had whizzed by him a number of times, but by swinging his body low on its side, he had, with the speed of his fine mustang, escaped. Speed was the Pony Rider's chief ally. He was never to use his revolvers unless forced to do so.

Now he pressed his knees against the horse. He must make good time here, at least twenty-five miles an hour, before he reached the steep rocky, zigzagging mountain trails that would slow him to ten miles and less, much less if the weather was bad. Changing horses every fifteen to twenty-five miles at the stations

along the route made the Pony Express the fastest method for carrying the mail from Saint Joseph, Missouri, the last frontier, to Sacramento, California.

There was talk of connecting east and west with telegraph lines but no one knew when that would be. For now the Pony was the swiftest way to carry the mail.

Now in the canyon, he watched and listened as he always did, every second of the ride. Trees, boulders, little glens off the trail made excellent hiding places for outlaws or Indians, ever ready to take the white man's scalp.

Alvin had changed horses at the swing stations along the trail, and now he was nearing his home station where he would have a good feed and a good sleep. He had traveled all day with only a piece of bread and meat to eat on the way. A few pieces of dried fruit left in the pocket of his trousers helped alleviate his thirst. He was ready for both food and rest.

Now Alvin gave his customary shout to announce his approach to the station. He did not hear the welcoming sounds of the keepers' voices as he drew near. Instinctively, he knew something was wrong. He dismounted some distance away and moved cautiously toward the entrance, senses alert, revolvers ready. Fear laid a cold hand over his heart. Were the station keepers murdered and their supplies stolen, as so many others had been?

But then he heard the bolts being drawn, and the two keepers stood in the entrance. They nodded to him soberly.

"What's up?" Alvin wanted to know.

"Fred," and Ben's voice shook with emotion, "won't be carryin' no more mail, for a good spell. He drove in here with an arrow in his shoulder." Ben paused and wiped the sweat from his brow.

"We're doin' everything we can possibly do for him." And he said proudly, "He brought the mail through all right."

They were all silent a few moments. Then the older man, Ben, laid a kindly hand on Alvin's arm, "So, boy, the mail is your job to the next station. We'll have to do all we can for Fred." He walked over to the open fireplace and the kettles there.

"A good feed is ready for ye, boy, come and git it."

As Alvin dished up beans and ham from the steaming kettle, Ben said, (*Continued on page 260*)



# Parents: Teach Your Child to Speak

by LeGrande Magleby

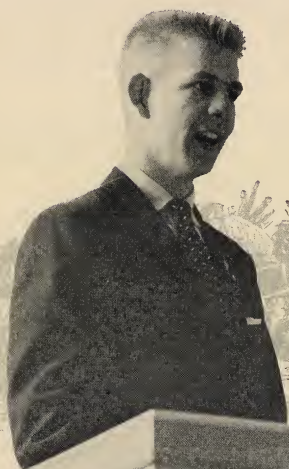
When your child is asked to give a short talk in public, you will have the opportunity to assist him to develop the confidence and ability he needs to become ultimately a good public speaker. His future will be brighter if he learns to think clearly and to communicate his ideas in a manner which is interesting and understandable. It is therefore important that you help by becoming actively involved in the preparation. Success lies in establishing appropriate goals and in using effective teaching methods. Considerable skilled guidance will be needed if you assist your child to:

1. Speak in a natural and confident manner while looking at his audience.
2. Use his own vocabulary.
3. Understand the message he is trying to put across.
4. Entertain his audience and also leave them better informed.
5. Enjoy the experience and be enthusiastic about giving another talk in the future.

## ***Your First Reaction Must Be Positive***

One important factor in the success or failure of your child's first attempt at public speaking is the way he feels about the experience. His feelings will be directly related to the reactions of the most significant persons in his life, his parents. When he bursts into the room and excitedly announces, "I am to give a short talk next week!" he will be looking to them for the answers to many questions, including the following:

*Stories illustrating religious ideals may be found in the personal experiences of ancestors.*



1. Will his parents help?
2. Do they have confidence in his ability to complete his assignment?
3. How will he begin?
4. Once started, how will he stop?
5. Will his friends laugh at him?
6. Will he be so frightened he will forget what to say?
7. Where will he get material?
8. Should he read the talk?
9. Is he expected to use big words and to sound impressive?
10. If his parents are invited, will they be able to come?

Within minutes after he has made his important announcement your child will know how you feel about the assignment and whether or not you intend to help. Your facial expression and tone of voice will reveal your true feelings. It is important that you react immediately in a sincere and positive manner. It may be well for you to indicate your cooperation by arranging a definite time to begin working and planning together for organizing the talk, collecting material, and practising delivery.

Your child will have mixed feelings. He will be enthusiastic about learning how to speak in public and in demonstrating his capabilities. He will have fears of failure. He will wonder if the experience is worth the effort. His parents are in the excellent position of being able to provide the encouragement and practical guidance he needs to make the experience profitable and interesting.

### ***Assist your Child but Don't "Take Over"***

Just a word of warning. Father, avoid the temptation to write the lecture you have been wanting to deliver for the past several months. Your favorite message may be founded upon excellent principles, and you may be able to organize and phrase a talk which will reflect a keen and well-disciplined mind. But this is neither the time nor the place. Encourage your child to give his own ideas in his own way. Your direction is needed but only to help your child to help himself.

### ***Take Advantage of Storytelling***

A child can tell a story. He has been listening to them for years and is aware of their general form, the interesting beginning, the action, the element of surprise, the meaningful ending. He will be inter-

ested and enthusiastic about telling his own story but will need a demonstration. His parents are just the persons to meet this emergency!

Some of you may hesitate to tell a simple story as it may be used in a short talk. You feel that you are out of practice, that someone with more experience should assume this responsibility, that you don't have the time to look up and simplify suitable material. This reasoning is in the realm of rationalization, a means of avoiding the hard work involved and the risk of possible failure. If you make the effort, the possibilities are good that you will be successful in helping your child to select a major theme or objective for a talk, to develop a short introduction, to relate one or two stories or incidents and to make an appropriate ending. The rewards are well worth the risk.


### ***Finding Suitable Material***

Stories illustrating religious ideals may be found in the personal experiences of your immediate ancestors. Every child likes to hear about his great-grandparents and will delight in repeating incidents concerned with their conversion to the Church, their trip across the ocean, their trek across the plains, and their experiences in developing a new and exciting country. Sometimes a child likes to tell of his own experiences, to describe places he has visited during the family vacation, or to relate what happened during the last trip to grandfather's farm. He will need your help in deciding how a simple incident may be used to catch the interest and imagination of the audience and also to accomplish the informative purposes of his talk.

The title or subject of the talk may suggest stories and experiences which are appropriate. Think of one or two stories to demonstrate a principle concerned with each of the following:

- Be Honest in Dealing with Others
- How to Make and Keep Friends
- Why Great-Grandfather Joined the Church
- How the Gospel Has Influenced my Life
- The Value of Prayer
- Honor thy Parents
- Be Dependable
- Keep the Sabbath Day Holy

Stories might also be developed from the personal experiences of Church leaders such as Joseph Smith, Brigham Young, Wilford Woodruff, David O. McKay, and others. Incidents in (Continued on page 286)



"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; . . ."<sup>1</sup>

What does a teacher bring to the class he is about to teach? First he brings a thorough knowledge of the subject. This he must have if he is to impart it to his students. Second, he brings an ability to apply the principles of teaching and the techniques of teaching which he has learned in his preparing to become a teacher. This also is of the utmost importance, or the students cannot learn.

But there is a third ingredient which turns the science of education into an art and enables students to assimilate what their instructor has for them, and which lifts the learning situation up and above that which is ordinary.

This vital quality is the understanding that the teacher has of his students. Every student who comes to a class brings with him factors from his heritage and environment. Everyone knows that no two individuals are exactly alike with respect to any attribute, whether it be physical, mental, emotional, spiritual, or any other. Bolton in his *Everyday Psychology for Teachers* says:

"It is not difficult to discover abundant cases of individual variations. There are the giants and dwarfs,


<sup>1</sup>Matthew 25:15.

# *Understanding Those We Teach . . .*

by Paul H. Dunn

Co-ordinator

Southern California Institutes of Religion



*Every student who comes to class brings with him factors from his heritage and environment. Everyone knows that no two individuals are exactly alike with respect to any attribute, whether it be physical, mental, emotional, spiritual or any other.*



the tall and the short, the blondes and brunettes, the beautiful and ugly, black and white, good and bad, choleric and phlegmatic, brilliant and stupid, blue-eyed and brown-eyed, and other extremes too numerous to chronicle. Between these extremes there are all grades and shades of apparent difference. Between these obvious differences there are innumerable variations which are not so apparent and hence thought not to exist. Some persons burst forth into song with the most meager training, while others, with the best masters, can never carry a tune or discover discord; some are ready spellers, while others are hopeless; some are born mathematicians, while others are never able to progress beyond the merest rudiments. One child clearly exhibits mechanical genius, while another can never learn to put together the simplest contrivance; one can memorize verbatim with the greatest ease, while another can never repeat a quotation; one person picks up the pen and, without training, begins to produce literature, while another cannot chronicle accurately the simplest event; one mounts the platform and charms the multitude with his eloquence, while another is made mute in the presence of an audience."<sup>2</sup>

Since we are all aware of the existence of individual differences, it is necessary that the successful teacher must recognize and respond to these differences in his students if he is to hold their interest and obtain the participation of the class.

Marshall and Joel were both in the same Sunday School class. The lesson in their Church history course was on the pioneers. Marshall's parents were third generation Mormons whose ancestors had crossed the plains and helped settle Salt Lake Valley. His family had some old diaries and a Book of Remembrance with pictures in it. Joel's mother was a recent convert. His father was a nonmember. A teacher who had an understanding of the background of these boys would avoid embarrassing Joel but would utilize Marshall's knowledge to the benefit of the entire class.

Marsha and Janet were both in the same grade at school. Marsha's parents were college graduates, and took an active interest in reading, cultural arts, current events, and community activities. They took Marsha with them to operas, concerts, art exhibits, museums, and dramatic productions. They had a fairly adequate library in their home and subscribed to many magazines—Marsha had her own children's classics to read. Janet's parents had finished high school but had gone to work early. They had no

interest in books, participated in no community activities or cultural events. Janet spent her spare time watching TV and reading comic books. She had never seen a legitimate drama or heard a concert. The teacher who was unaware of the differences in the backgrounds of these two children could easily label Marsha as more intelligent than Janet or even say that Janet was stupid, and yet this might not be the case at all.

These two illustrations are extremes, but the principle can apply to any student or group of students in any classroom. What the student brings to the class has a great influence on his capacity to learn. The *dedicated* teacher will make it part of his job to learn the backgrounds of his students and use this information in teaching. The teacher who is unaware of individual differences among his students is bound to make many mistakes in the teaching process, and in so doing deprive his students of many opportunities to learn.

How can the teacher obtain this information? There are many ways. One of the best and easiest is by designing a simple interest questionnaire that will provide the teacher with a varied background on each student. Such questions might include the following:

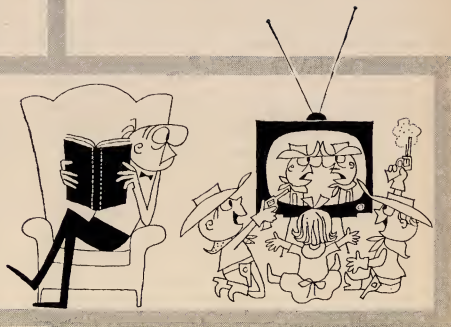
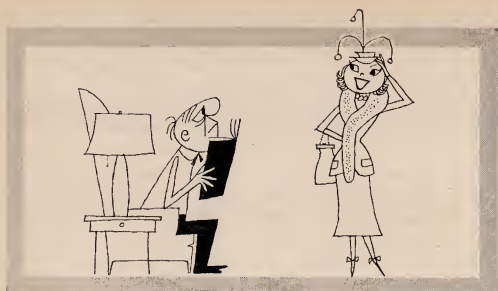
*School subjects liked best and least? What in school troubles you most? Plans after school? Life's ambition? When you have free time, what do you like to do best? Sports you prefer to take part in? Watch? Favorite kind of music? Number of hours watching TV each week? Your favorite programs? Favorite radio programs? What kind of stories do you like to read? The kinds of magazines and motion pictures you enjoy? Outside work?*

Other ways of obtaining valuable information are through life stories or biographies written in a class period; written compositions on subjects within the range and experience of students; and the case study approach.

These papers will reveal much information about the student—his desires, talents, parents, and friends. Other things may be revealed which can be helpful to the understanding teacher and which he can later use to the advantage of himself, the student, and the entire class.

A teacher can set up a 3x5 card file, one card for each student in his class, and jot down pertinent facts about the student which will enable him to be more understanding. This card (Continued on page 256)

<sup>2</sup>Bolton, *Everyday Psychology for Teachers*.



## ***The Breakthrough in Reading***



by Evelyn N. Wood



"To destroy the Western tradition of independent thought, it is not necessary to burn the books. All we need to do is to leave them unread for a generation or two."

—Robert M. Hutchins

If you could read an average size book in half an hour, would you read more books? Responses ranging from a wishful sigh to angry resentment are evoked by this question. Why can't you read a book in half an hour? Why must people be content to read at the old horse-and-buggy rates of 200 to 400 words a minute?

Few important things have resisted 20th century progress. Industry has packed a former month's production into a single day. High-speed vehicles

have caused distances to shrink time wise until a former three-month ocean crossing becomes a daily round-trip routine. Undreamed-of strides in audio and visual communication have added height and perspective to our social and cultural advance. Yet education and thought communication have remained shackled to the printed page. And the tragic fact remains that we still take as long to read those pages as Grandpa did.

The professional, the specialist, the educator are launched into the field of service by a vocational, a bachelor's, a master's, or a doctor's degree. The more education each receives, the more he becomes dependent on books. Even after he receives his final diploma, he must continue to read or the very tools of his profession obsolesce, causing the relative effectiveness of his service to decline. A relentless flood of books, magazines, and papers pours forth, only to be placed in neat stacks beside his desk. Instead of opening new horizons in his field and bringing new ideas, these must be relegated to his "when I get time to read it" shelf to gather dust.

Two hundred to 400 words a minute has been the accepted reading rate for decades. A reading specialist with a few gadgets may be able to devise ways of making the eyes race over words at faster speeds. Dedicated students can double their speeds on fairly simple material, but still the reading bottleneck remains very real. Thousands of this nation's most capable students choose less-rewarding vocations rather than suffer the fatiguing barriers created by necessary reading. Knowledge is just books away. A breakthrough in reading skills could change the course of many lives. Such a breakthrough has been achieved. But a new kind of research was required to make it possible.

Fast reading is not unheard of. History records interesting snapshots about famous people who were able to read at exceptionally rapid rates. One of the best known of these was Teddy Roosevelt. In addition to his time-consuming obligations as President of the United States, he was able to read three books a day. Boswell, in his *Life of Dr. Samuel Johnson*

refers to the doctor's rapid reading and to his vast information on every subject mentioned by his colleagues. John Stuart Mill bemoaned the fact that he needed as much time to turn pages as to read them. Balzac and Jonathan Swift are also recorded as exceptionally fast readers. I was 50 to 100 years too late to ask any of them how they did it.

I watched Dr. C. Lowell Lees, head of the speech department of the University of Utah, read a typed term paper as fast as he could turn the 80 pages. He could tell what was or was not contained in it. I saw him answer questions on the content as they were answered in the paper. I began to wonder if there might be others alive today who could read as he did. My students and I began a search for such people.

Information, such as "You should see my neighbor whiz down the page," or "I have a cousin who can read a book in an evening," or "I know a boy who reads directly down the page and can remember everything he reads," began to filter in. I reached every person I could find in Salt Lake City, at Columbia University during my summer session there, and others with whom I came in contact while traveling to conventions in Colorado, Detroit, and California. I even saw a man who read 6,000 words a minute on the television show, "You Asked for It."

I timed the speed at which each of these fast readers read. I checked their comprehension and recorded my findings on 5" x 8" cards, noting any unusual reading characteristics together with a careful description of how each one read. In about two years I had collected fifty such cards.

Of significance to me was the variation in occupation as well as possible intellectual attainment of these fast readers. Doctors, lawyers, sheepherders, students, college professors, housewives, and children were among this group. Their speeds ranged from 1,000 to 6,000 words a minute. All of them had exceptional comprehension. None of them had received special training in speed reading. All of them enjoyed reading and had read extensively. None of them knew their reading speed, and few could tell how they



had learned to read fast. All of them maintained a high speed even on difficult reading material.

A comparison of these 50 cards with similar records taken on 600 slow readers showed that people who read over 1,500 words a minute possess a very different set of reading skills.

When prominent educators in the community had checked my analyses and conclusions, I didn't stop to argue if it were feasible for eyes to see as much as I had seen fast readers' eyes see. I didn't stop to debate whether it was central or peripheral vision or an accumulation of the two that produced these unheard-of results. I didn't stop to wrangle whether test results could show the speed or depth of comprehension such reading could effect. I was determined to practise on myself and find a way to teach others.

After five years of hard work, my efforts began to bring results. The Jordan School District with its farsighted superintendent, Reed H. Beckstead, gave support and encouragement that made such a program possible. Principals O. D. Ballard and Ralph B. Keeler guarded and cultivated these early efforts until they could stand on their own feet. The superintendent also made available the testing services of the Jordan District psychologist, Mr. Earl Thurman, who tested and retested every step. For three years the University of Utah supplied endless numbers of students, many of whom had to stand in line for hours in order to register for the course.

That such an advanced method of reading should have its inception in Utah is understandable. Latter-day Saints believe that "The glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.) They have been admonished in their scriptures to "seek ye . . . words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (*Ibid.*, 88:118.) They urge everyone to study and to read since "a man is saved no faster than he gets knowledge." (Joseph Smith, Jr., *Documentary History of the Church* 4:588.)

Anything that encourages and makes possible greater quantities of perceptive reading contributes to the spiritual and intellectual well-being of the membership of the Church. We believe that knowledge is power.

### Double Your Speed

**Step I:** Determine your present speed.

A. Select an article in the Era and read it at your average rate of speed for 1 minute. (Have someone time you.)

B. Write on a piece of paper a brief summary of what you read.

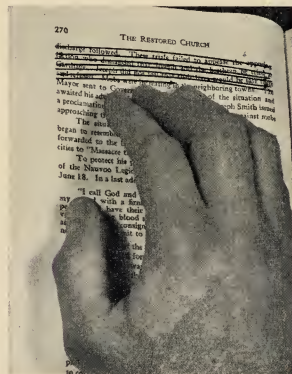
C. After you have written the summary, count the number of words you read and record this number on the same sheet.

If you read 250 words a minute, you can

1. Fall asleep.
2. Think about other things.
3. Join in the conversation going on in the room.
4. Listen to the radio or watch TV.
5. Let your mind wander aimlessly.

If you read 350 words a minute

1. Your eyes see  $1\frac{1}{2}$  words on one fixation.
2. You spend 23/100ths of a second on each fixation.
3. You have 7 to 9 fixations for a 10 word line.



4. Your eyes dart back—regress—over the material they have read, about 11 times on every 100 words.

On a page of 400 words, your eyes regress an average of 44 times on each page. Some regressions may be necessary, but habit is responsible for most of them. The same pattern has probably been with you for years.

Your awareness of the normal pattern of fixations and regressions provides the clue for doubling your speed. To do so, merely reduce the number of fixations and iron out the necessary regressions.

**Step II:** Iron out your regressions and reduce your fixations for each line.

A. Reread the same article.

B. As you read, move your index from left to right directly under each line of print.

C. Let your eyes follow your finger in one continuous sweep.

*Example:* The polar bear is one of our cleverest animals. He has learned to keep alive in a climate where most animals would die. His hunger is never satisfied. One of his . . .

D. As your eyes learn to follow your finger, you have mastered the first step for increasing your speed.

E. Repeat this exercise 5 or 6 times on the same material. Each time increase your speed until you get over the same amount of material in  $1/5$  the original time. (This is a practice exercise and is not to be called reading.)

**Step III:** Check your improvement.

A. Begin with a new paragraph in the same article.

B. Read for one minute, using your finger to move your eyes along as fast as you can get the thought.

C. Count the number of words you read this time. (You should have increased, perhaps doubled, your original speed.)

If you have trouble following your finger, a piece of red tape or a splash of red polish on your nail will catch your eye.

*Next month: "What Do You Know about What You've Read?"*



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## Kayaks Down the Nile

(Continued from page 235)

sun-baked town of 28,000 Sudanese and seventeen British, the most important commercial center on the Nile south of Khartoum, connecting it with the major cities of the Sudan. We were overjoyed to find a large batch of correspondence upon our arrival, the first mail we had received in two months.

At Ed Dueim, where the Nile expands to two and one-half miles, its greatest width, we watched sweating natives load flat barges with bales of cotton from the Gezira, the granary of the Sudan, a colossal irrigation scheme lying in the triangle of land formed by Kosti and Sennar at the base and Khartoum at the apex.

The Egyptian Resident Engineer, Ahmed Helmy, invited us to a sumptuous supper at his home near the dam, where we met his honored guest, one of Egypt's most important cabinet officers, Ahmed Hamza Bey, Minister of Supply, visiting the Sudan on a fact-finding mission. Through the friendly efforts of this influential gentleman, we later gained permission from his government to paddle down the Nile through Egypt at a time when no aliens were being allowed to travel alone because of the hostility of the *fellahin* towards all foreigners.

On March 17th, four and one half months after leaving the Nile's source, we arrived at Khartoum, 2,275 miles downstream, feeling a sense of accomplishment and perhaps just a shade of pride in reaching the half-way mark of our expedition. A flotilla of nondescript boats bearing press reporters and dignitaries, met us at the confluence of the Bahr-el-Abiad and the Bahr-el-Azrek, the White and Blue Niles, then escorted us to a landing in front of the Grand Hotel where we were officially welcomed with an impressive reception to the nostalgic strains of the French and American national anthems.

We found wonderful repose, friendship, and refreshment of body and spirit during the ten days we lingered at Khartoum. We were kept on the run from morning till late at night by the numerous dinners and excursions arranged in our honor.

Across the White Nile from Khartoum we toured sprawling Omdur-

man, a city humming with bustling activity built of Nile mud and with a population of 128,000 souls, nearly double that of the capital. Here we saw the most impressive building in the Sudan, the gleaming Mahdi's tomb, a goblet-shaped mausoleum rebuilt a few years ago by the descendants of the religious fanatic who rose to great power during the 1880's and 90's by proclaiming himself the long-awaited Messiah whose appearance on earth was prophesied by the Prophet Mohammed himself just before his death. According to the Mahdi (Mohammed Ahmed), Allah had sent him on a divine mission to purify

### A CHECKERED ROAD

by Caroline Eyring Miner

The old road circled a stagnant pool  
That mirrored a willow tree,  
And shafts of silver rain shot down  
Shattering the mirror ruthlessly.  
Beside the road was a patterned  
fence,

The sun came sifting through;  
A checkerboard of sun and shade,  
As I walked along with you.

The pool is gone, and the willow tree  
Lies prone on the moldering sod.  
But you and I walk ever there  
Down the checkered road youth trod.

the faith and win the world to Islam, but under his brutal dictatorship of fifteen years, three-fourths of his 8,000,000 followers in the Sudan were killed in battle or died from starvation and disease. At the battle of Omdurman on September 2, 1898, his huge army was vanquished by the English and Egyptian troops of Lord Kitchener, bringing a bloody end to his reign. To prevent any posthumous worship of the Mahdi, his original tomb was destroyed, his body cremated, and the ashes cast into the Nile by order of Kitchener.

The highlight of our Khartoum holiday came the morning of the tenth day, when we attended the

unveiling ceremony of the imposing Sudan Defense Force War Memorial, erected to pay tribute to the Sudanese soldiers and their British officers who died in World War II. A heart-felt eulogy was delivered by the Governor-General Sir Robert Howe, before a large audience flanked by 400 husky native troopers.

By mid-afternoon we were on the river again, reluctant to leave the warm hospitality of our new friends, but unwilling to lose more of our hard-won stamina to the constant entertainments arranged in our honor. Forty miles downstream we passed through the remarkable Shabluka Gorge, a twelve-mile long chasm bordered by steep, bare hills of basalt and granite, where the Nile, with a strong current of mysteriously cold water, narrows to one hundred yards. Upon emerging we traversed the mild Sixth Cataract (actually the First but so called because geographers counted upstream with the development of civilization) with some of the loveliest scenery we had seen: fertile green banks of date palms and gardens watered by Sakias, an ox-driven water wheel system of irrigation in use since the days of Cleopatra, and scores of islets covered with luxuriant grass and shrubs and fringed with white sandy beaches.

Beyond our narrow river oasis with its lush banks, stretched the endless blazing desert, a life and death contrast increasingly dramatic as the countryside became more desiccated.

We reprovisioned at Shendi on the right bank, once the principal commercial town in the Sudan, but now a typical quiet village of cubical mud dwellings and shops. At Nagaar, thirty-five miles out on the scabby desert from Shendi, we visited our first ancient ruins, three small Egyptian temples built 2,000 years ago. We watched as a colorful tribe of Bedouins filled their water bags near the antiquities, driving their bantam donkeys back and forth to bring up the brackish brown liquid from the deep well. Robust, handsome folk they were, whose austere lives are an unending round of torrid days, chilling nights, suffocating sandstorms, and perpetual thirst, where death haunts them at every turn as they migrate with their camels and goats from one water hole to another. One of the





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nomads told me that I was the first *Americani* his people had ever seen.

We stopped near Kabushiya for a few hours to explore the 2,500-year old ruins of the once-great city of Meroe, capital of the ancient Meroitic kingdom and the home of Candace, the famous queen, who fought the Romans valorously until overwhelmed by their armies under Petronius in 22 A.D.

It took three weeks of rigorous paddling to reach Atbara, the headquarters of the Sudan railroad 200 miles above Khartoum; a well-ordered little town with broad tree-lined streets, lovely gardens, and attractive residences, where the last tributary, the Atbara River, discharges its murky waters at the easternmost point of the Nile. We arrived on Friday, the Moslem holy day of the week, also observed by the small British colony residing there, which turned out en masse for a welcoming reception at their clubhouse. Among those present were two of the half dozen Americans I met along the river, young women missionaries from the Presbyterian Mission.

Our next major stop was Berber, one hundred years ago the largest town on the Upper Nile and a flourishing market for ivory. The old town was completely destroyed by the Mahdists in 1885, but rebuilt by order of their leader. This second settlement in turn was leveled by the shells from General Gordon's steamers, resulting in the construction of the third and present hamlet, which, like the others, is strung out for three miles along the Nile but situated a mile from it.

A near catastrophe occurred during the night as we lay in our sleeping bags on a sand bank near Berber's boat landing. The gentle night wind suddenly became blustery and violent, steadily developing in intensity until by midnight a howling sandstorm, terror of all desert dwellers, was blasting over us. We were held captive through the long night by the battering *habab*, curled up in a ball in our nylon cocoons, miserable and close to suffocation as we kicked and squirmed to keep from being buried alive by the seething sand building up around us. At dawn, when the gale abated, we prepared to paddle downstream to a more sheltered spot

but to our horror discovered that two of our kayaks—André's and mine—had been swept away on the heaving river when the sandy shore upon which they rested was undermined by the pounding waves.

With the two kayaks and most of our equipment swallowed up by the river 1700 miles from our goal, it looked as if our expedition were finished then and there; but after five frantic hours of searching, we found the missing boats intact and undamaged. We were completely mystified, however, at finding André's craft a half mile upstream, resting on the western bank and mine beached a mile downstream on the eastern shore. Two boats parked side by side on the same beach washed and blown in opposite directions from each other!

The riverscapes of Upper Nubia, lying between Khartoum and the Egyptian border, reminded me of the Colorado River country of Utah, with great knobby masses of colored

■

*Hope is like the sun, which, as we  
journey toward it, casts the shadow  
of our burdens behind us.*

■

porphyry, gneiss, and basalt crowding down upon the Nile. Where the rock invaded the river itself, raging cataracts were formed which threatened us with drowning. Thirty-one of these treacherous rapids interspersed over the 950 river miles between Khartoum and Wadi Halfa made this the most hazardous and nerve-wracking stretch of all. Transportation between the two cities is handled either by air or by the railway laid down by Kitchener during his conquest of the Sudan.

The consensus among the officials at Khartoum had been that the cataracts, for the most part, were impassable during the low-water season. The Kaid [chief of a village] had even gone so far as to warn us, "Don't attempt the rapids, lads; you'd never get through them alive." During the six endless weeks to follow, we seriously questioned the wisdom of our decision to stick with our kayaks, feeling at times that we had made a grave mistake in not

heeding the advice to bypass the dangerous white water areas.

We emerged unscathed from the boulder-strewn maze of the boisterous Fifth Cataract, but had several narrow escapes and ripped holes in the bottoms of our boats when we shot through a long series of chutes just south of Abu Hamid, where the Nile begins its spectacular detour to the south. With no detailed maps to assist us, we were ever heading into the unknown, never sure what new danger lurked around the next bend. Once we headed down a rapid, like on a ski slide, there was no stopping or turning back. We swept through at speeds up to twelve knots, twisting and swerving in split-second decisions to dodge the murderous masses of granite looming in our path.

The slender dimensions and four-inch draft of our kayaks frequently allowed us passage through tight channels where a slightly larger boat or one with less resilient construction than ours would have been smashed or hung up on the rocks. But our open cockpits were so close to the water that we were deluged and nearly swamped whenever we passed through any real turbulence, such as we encountered in the steeply falling Fourth Cataract. At the end of the four-mile rapid we encountered a party of Egyptian engineers driving piles into the river for the foundation of a dam they were going to build there. With our kayaks half awash we grounded at their camp and exchanged pleasantries over steaming dishes of kebab, Moslem symbol of hospitality.

Near Merowe we visited the ruins of the ancient capital of Ethiopia, Napata, whose kings once ruled Egypt. Here and at Gebel Barkal, the cake-shaped holy mountain nearby, we found several pyramid tombs of the royal house in a near perfect state of preservation despite their 3,000-year-old existence.

Heading northward again we cautiously threaded our way through the twisting Third Cataract, westernmost reach of the Nile, bracketed by bleak hills of glowing stone. In the succeeding 150 miles our course deviated radically seven times, resembling a swastika-like pattern as we proceeded on the capricious river.

The *Omda* (chief) of Geddi, a tiny



village south of Delgo, escorted us to a fascinating assortment of ancient rock paintings and carvings in the hills overlooking the Nile. The petroglyphs varied widely in age and subject, the oldest probably dating back to the time when the northern Sudan and Egypt were forested and inhabited by animals now found only in the south. There were many crude figures of lion, giraffe, antelope, and buffalo etched into the solid rock millenniums ago.

A day's paddle from Delgo we stopped to visit one of the two gold mines in the Sudan, operated by the only two foreigners living in the entire sun-scorched region between Atbara and Wadi Halfa—Paddy Bishop, a lean 28-year-old Irishman with a six-months' growth of beard, and Oscar Durham, a venerable 70-year young Englishman with a distinguished Van Dyke, who, if he had been wearing a frontiersman outfit instead of a beach towel when he met us, would have been the image of Buffalo Bill. Their operations center around the extraction of gold from the tailings of an ancient Egyptian quarry, which still contains considerable amounts of the precious metal due to the crude, inefficient method of excavating ore in Pharaonic times. With modern machinery the miners now are able to recover ninety percent of the remaining metal.

Heat and hunger made travel increasingly burdensome as we neared the Sudanese border. Food had always been a worry, but it became a crucial problem in the land of dead sand and rock, where the impoverished natives were barely able to eke out a livelihood for themselves on the poor soil. Our visit to a village was a once-in-a-lifetime experience for the isolated people, but they would quickly disguise their amazement at seeing three deeply tanned, heavily bearded foreigners appearing out of nowhere, and accept our arrival as if it were a blessing from Allah cheerfully sharing their meager diet of *kiara* wheat cakes, rice, *raub*, (curdled goat's milk), *molakhia* (a greasy, spinach-like vegetable), and dates.

From dawn to dusk, stroking along in the middle of the pale green Nile, we sweltered under the savage African sun, whose searing rays seemed to be redoubled in the glaring water

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and shimmering sand. At times the heat seemed to have actual physical consistency, like a fiery fog. Around midday, when the temperature hovered around 125 degrees in the shade, it was painful even to breathe. We could do with very little food, but water was our indispensable fuel. Because of the prodigious quantities we required—upwards of ten quarts apiece daily—boiling was impractical, so we merely leaned over and scooped it up in our cupped hands from the middle of the river. A few minutes after drinking our fill to the point of nausea the superheated air parched our throats and cracked our lips, and again we were tormented by choking thirst, even with the unlimited supply.

We had the first and only portage of our river odyssey in the midst of the awesome Second Cataract, where for twelve miles the Nile fingers its way through a tortuous labyrinth of narrow channels in a petrified jungle of grotesquely heaped-up masses of rock. The portage, only a hundred yards, was necessitated by an ugly cascade devoid of any clear channels. With the bypassing of this barrier our conquest of the cataracts by kayak was completed. We heaved gargantuan sighs of relief and paddled to Wadi Halfa for a badly needed rest, on a tranquil, ever-broadening Nile.

Six and a half months after starting our expedition we entered Egypt, the sixth country of the Nile basin, with over three-fourths of the great river behind us. From the border to Aswan we passed through the desolate frontier of Lower Nubia, once part of the Biblical land of Cush; an infertile land where the Nile loses its identity as a river, slowly swelling out behind the restraining Aswan dam. A vast, granite-bound lake stretching 225 miles south to Wadi Halfa, framed by the gleaming yellow sand of the western Libyan desert and the dun-colored wastes of the eastern Arabian desert. This hospitable region is still occupied by the indomitable Nubian people despite their villages being flooded and ruined when the dam was completed. The government generously offered to relocate them on productive farm lands in Egypt proper, but the ties to their ancestral home land were too strong, and they elected to remain.

At Abu Simbel we stood in awe

before one of Egypt's most magnificent antiquities the cliff-temple of Rameses II, where the greatest, longest reigning (sixty-seven years) and most vainglorious of all Egyptian rulers is immortalized in an incomparable portraiture of yellow sandstone. Here Rameses, most famous of twelve kings of that name, at whose court probably Moses grew to manhood, is represented in four majestic colossi regally enthroned, each sixty-five feet high. The upper half of the second giant statue was hurled to the ground by an earthquake, but the other three are in a marvelous state of preservation. Scattered around the base of the figures are little stone effigies of hawks and members of Rameses' huge family—his mother, one of his seven wives, and some of his seventy-nine sons and thirty-one daughters. A statue of the sun god, Ra, to whom the temple was dedicated, stands some twenty feet high in a niche over the entrance, supported on both sides by a bas-relief portrait of Rameses in an attitude of worship. The temple was excavated so ingeniously that at dawn of each day the first rays of the rising sun cast Ra's tangible benediction into the depths of the interior,

lighting the great hypostyle hall where stand eight more statues of Rameses, each thirty feet tall, and illuminating the four small stone idols in the sacred sanctuary itself back 180 feet in the heart of the rock. At night we lit phosphorous flares and inspected the fifteen side chambers and the bas-relief wall murals the largest of which is a monster battle scene containing 1100 figures covering the whole north side of the Great Hall from top to bottom. One tableau, the epitome of Rameses' self-glorifying works, shows the brazen Pharaoh worshipping himself!

We encountered six other impressive temples before reaching Aswan, three of them half submerged under water which enabled us to explore them without leaving our boats. Crocodiles are rare this far north, so I was able to enjoy the unique experience of exploring the wondrous temple, built fifty lifetimes ago, underwater by means of swim fins and face mask, plunging down through the sparkling green water to examine the slime-coated statues and murals.

*(To be continued)*

## MIA General Board

*(Continued from page 216)*

West Jordan. They have two sons and a daughter.

Mrs. May Green Davis has also been assigned to the drama committee. As an MIA drama director she holds a twenty-year service pin. She has been drama director of the North Twentieth Ward, Ensign (Salt Lake City) and drama director of the Olympus Seventh Ward, Holladay (Utah) Stake. At the time of her appointment to the YWMIA general board she was serving as drama director of Holladay Stake. She is the wife of Clifton R. Davis.

Assigned to the Beehive committee is LaRue Sneff, secretary to the First Presidency's Office (and incidentally, does the recording and much of the transcribing of the conference addresses that are printed in the Era and elsewhere). She

filled a mission in California, 1947-48, and since then has served successively as Junior Sunday School co-ordinator, as YWMIA manual counselor in Pioneer (Salt Lake City) Stake, and then as Sunday School librarian in University (Salt Lake City) Stake. At the time of her call to the general board she was serving as a Sunday School teacher in the North Thirteenth Ward.

J. Maxine Thomason has been assigned to the drama committee. She is an honorary Golden Gleaner, has a long career of activity in the Church, principally in the YWMIA. She has been speech director in several wards, stake teacher training member, and secretary, YWMIA activity counselor, stake Gleaner leader, drama director, Improvement Era director, Primary teacher in Washington, D. C., has held other positions. She has filled a mission

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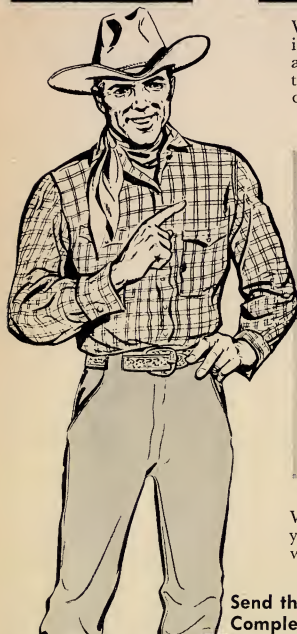
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	Maturity value at 36 months	Maturity value at 84 months
\$ 1,000	\$ 1,142.82	\$ 1,412.97
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5,000	5,714.13	7,064.87
10,000	11,428.25	14,129.74

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100	6,733.30	15,550.31

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in Sweden, serving as conference-chairman for President McKay's 1952 visit there.

Jane Thompson, a re-appointment to the general board, has been assigned to the sports-camp committee. She was serving on the board when she went to New York about three years ago for employment. While there she served as stake YWMA

dance director and later as activity counselor. Sister Thompson has been active in music and entertainment activities since she was fourteen, and she has served in ward and stake capacities in both singing and as an organist. She has filled a mission in England. She is now directing the program bureau of Brigham Young University.

## *Understanding Those We Teach*

*(Continued from page 245)*

can be referred to frequently and without difficulty. Another method is a looseleaf notebook with a page or half page for each student on which the teacher can jot down information. The method can be the teacher's own devising; the principle is the same in either case.

It has been the writer's experience that many times a student who seemingly cannot be reached in class can be brought into full activity by using the student's interest and background effectively in planning and preparing a particular lesson. Even such a small thing as a student's name can become a factor in successful teaching. A person's name is the sweetest sound in the entire language to him, and when a teacher remembers a student's name—although there may be forty other students in the class—that student will grow with inner pleasure and pride. The pronunciation of the name correctly, distinctly, and respectfully, can take on an aspect of major importance to the student. Many students have names that are the subject of jokes or ridicule by other class members. If the teacher shows by his handling of the name that he considers it as good or as important as any other name in the class, the students will take the cue from the teacher and act accordingly. Many a student has been left with emotional scars because a classmate or teacher has used his name as the subject of ridicule.

In a certain Sunday School class there was a boy who came with an LDS friend. Terry belonged to no church; his parents had never taught him to pray or read any scriptures. He came from a home of

spiritual emptiness. His parents prided themselves on being "intellectuals," who had a grasp of psychology and science and felt no need for religion. Terry came to the class because he was bored at home on Sundays when his father was watching TV, cutting the grass, or washing the car, and his mother was cooking or busy with the house. When Terry was invited to come to Sunday School he accepted it as "something to do." In order for the teacher successfully to reach the heart of this boy, he had to abandon the traditional Sunday School approach and put himself in Terry's position. He had to project himself into the feelings of the boy and empathize with him. (Empathy demands the imagination and ability to live someone else's life, while we are in contact with him.) This teacher succeeded in influencing Terry because he sincerely wanted, enough, to go out of his way to talk to the boy after class, to encourage him to read selected articles which would stimulate his interest but not destroy completely the doubt with which he had been raised, until he could find something else with which to replace it. When a teacher takes away an undesirable attribute from a student, he must replace it with something desirable. If this is not done another characteristic, perhaps even more undesirable than the first may enter. "Nature abhors a vacuum," is a well-known and well understood scientific axiom. It is just as true with the characteristics of people as it is in the laboratory. We all know that if we want to break a bad habit, the best way is to replace it with a good one. Little by little the teacher led Terry to know Christ, first as an historical character, a carpenter, who was strong and who could walk for many miles and sleep out of doors. This he

could understand and appreciate. Gradually the teacher led into the moral teachings of Jesus. This also the boy would accept. As to whether he would ever be able to accept Jesus as the Savior of the world would depend entirely on how much he could learn to accept and trust his teacher, and this would depend, in turn, on the teacher's understanding of Terry and the acceptance of those qualities in him—brought from his home—which made him different from the other boys in the Sunday School class.

*The student should be the center of every subject taught.* We are teaching people—not subjects. We must remember that the student reacts only according to his past experiences and interprets things only in the light of those experiences. The successful teacher will make every effort to understand the student and use everything he discovers to "bring home" the subject matter.

The problem of discipline has long been a "trouble area" with many teachers. It may be in order to suggest that if the teacher thoroughly applies his understanding of individual differences and exhibits the rare qualities of empathy and sincere interest in his students, the discipline problem will, in large measure, solve itself. This implies that the teacher will have his students so interested in learning what he is saying and attempting to teach them, that they will not have time to cause difficulties in the class. For this solution to the discipline problem, the teacher must necessarily have adequate preparation of the subject matter, and a thorough understanding of his students.

Teachers must never forget that the students they are teaching today will be the future leaders and citizens of tomorrow and that this influence, either positive or negative, will be great. The home, the school, and the church, were listed by one poet as "building men for God." Without the teacher, the school and the church would be nothing but empty buildings, for it is the teacher that makes the school and the church what they are. Also, it is the mother and the father, acting as teachers, that make the home what it is. Let us say that the conscientious, well prepared, understanding teacher is "another of the builders that keep building men for God."



## The Foretold Name of Jesus

(Continued from page 239)

Having been informed that he should live to see the Christ, he beheld and recognized him in the person of the child Jesus brought into the temple. Lifting the baby in his arms he said,<sup>24</sup> "Mine eyes have seen thy salvation," and he was content to die. Of this passage, recognizing the personification principle, the editors of the new *Interpreter's Bible*, concurring with the universal views of commentators ancient and modern, say:<sup>25</sup>

"The Salvation that Simeon had seen [the Lord's Christ of vs. 26] was intended for all people."

Again, that Jesus is indeed the personification of salvation is most clearly taught in the matter of the conversation of the Savior with the Samaritan woman at the well. It had been written in Isaiah:<sup>26</sup> "... ye shall draw water out of the wells of salvation" [*yeshuah*]. Jesus, regarding himself as the *yeshuah* of this passage, said to the Samaritan woman:<sup>27</sup>

"But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

Reverting to the Old Testament, the personification principle is carried even to the extent of the use of the masculine pronoun. Thus (Isa. 62:11), it is said:

“Behold thy salvation cometh, behold, his reward is with him, and his work before him.”

It is to be noted that the word *salvation* in this case is *yasha* the common root of both *yeshuah* and *Jeshua*; and the identification of this passage with the Messiah has never been in doubt among the Jews.<sup>28</sup>

The saying of Isaiah (52:10) that “all the ends of the earth shall see the salvation of our God” is applied directly to Jesus in Luke (3), and is the subject of extensive dissertations in Yalkut,<sup>29</sup> it being the plain understanding of the ancient Jews that the *yeshuah* whom all the ends of the earth would see, was the Messiah; that his coming would be personal, and would be preceded by Elijah, standing upon the mountains and crying, “Yeshuah has come!”

While some confusion existed in  
(Continued on page 259)

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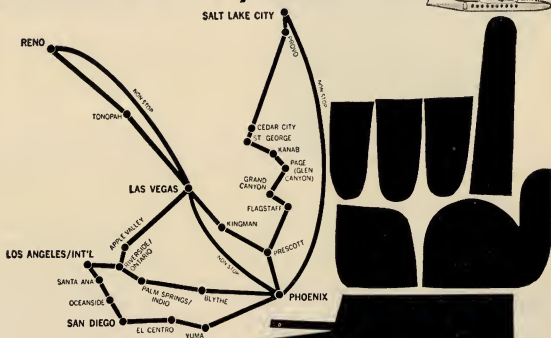
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## Not beyond our reach...

by Richard L. Evans



We have talked these recent weeks of repeating errors, of repenting, of improving, of going deeper into debt, and of the importance of reversing any wrong process, and of turning toward the right way. And now we should like to summarize somewhat, before the season slips too far from us. Often we think what we are going to do tomorrow, next week, next time, next season. We often plan; we often postpone. And sometimes, after postponing, we suddenly push ourselves at a fevered pace, and sometimes forget the effectiveness of quiet consistency. With our human imperfections there will always be things we shall wish we had done differently, and always there are errors, and often we brood and blame ourselves for our failures. There are extremes in both directions: There are those who excuse and justify themselves too much, and those who blame themselves too much—and it isn't always easy to know where to draw the line between the two. A conscientious concern for whatever is less than it ought to be, is an admirable and essential quality of character, but there is also such a thing as destroying effectiveness by magnifying mistakes. There is no perfection in any of us—but one of the most sincerely satisfying assurances of life comes with the awareness that what the Lord God expects of us is not really beyond reach: respect and honesty, and honor, consideration for others, faith and work, doing and enduring, the keeping of the commandments—and with these the future will unfold, if not with perfection, at least with an inner peace and purpose and a settled assurance. Repentance is indeed the great principle of progress. Without it life would be less than hopeful, and lacking in incentive for us all. And with all our errors, with all our failures, with all our brooding and blaming of ourselves, with all our regrets and wishing we had done differently, there is always this sustaining fact for our peace and for our everlasting purpose: that the Lord God knows us and loves us and knows our needs—and that what he expects of us is not beyond our reach.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 31, 1960. Copyright 1960.

### LEGACY OF GETHSEMANE

by Dorothy P. Barlow

There is a peace and comfort here  
In all the tiny seeds I've sown,  
The fragrance of the grass, new-mown,  
The growing things that I hold dear.  
Here in this place, beloved by me,  
Here in the quiet green, I kneel,  
And in the earth's warm touch I feel  
The bond of His affinity,  
As though to gardens everywhere,  
Until the ending of all things,  
His never-failing voice still brings  
The benediction of his prayer.

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## The Foretold Name of Jesus

(Continued from page 257)

the minds of the rabbis concerning the details of the prophecy of Zechariah (9:9), "Behold thy king cometh unto thee: he is just and having salvation, lowly and riding upon an ass" etc., yet upon one thing all were agreed, that is, that the salvation referred to is the Messiah in person. In the Talmud,<sup>30</sup> it is even said that anyone so blessed as to see an ass in a dream "will live to see salvation" (i. e. Messiah).

Justified entirely by the established practice of paranomasia, familiar in many Old Testament respects other than that under consideration, the unvarying personification of *yeshuah*, salvation, in Jesus, causes the Messianic passages of the scripture to blossom with a new prophetic glory when read as declaring his name.

"I have waited for thy salvation, O Lord!" (Gen. 49:18) becomes a new cry on the lips of aged Israel.

The Song of Moses (Ex. 15:2) assumes new significance: "The Lord is my strength and my song, and he is become my salvation" (i. e. Jesus). It is to be noted that the word *Lord* occurring in this passage is properly *Jehovah* in the Hebrew text, with the result that the passage spells out the name of *Jehoshua* (*Jehovah* is salvation) the very name of Jesus.

David sings of the Messiah, in the 62nd Psalm, "He only is my rock and my salvation," joining two of the names of Messiah together.

If there be doubt elsewhere, the matter is set at rest in the 12th chapter of Isaiah, wherein Jesus the Christ is identified as being *Jehovah* and salvation (Jesus) at once:

"Behold God is my salvation; I will trust and not be afraid: For the Lord *Jehovah* is my strength and my song; He also is become my salvation [*yeshuah*]; therefore with joy shall ye draw water out of the wells of *Yeshuah* [salvation]."

Jeremiah directly foretold the name "My Righteousness" as one of the names of the Savior (23:6): "... and this is his name whereby he shall be called, the Lord Our Righteousness." The name is joined with Jesus in the warning of Isaiah (56:1):

"Thus saith the Lord, Keep ye judgment, and do justice, for my salvation is near to come, and my righteousness to be revealed."



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The foregoing instances illustrate what is common usage in the Old Testament, unquestionably intended to foretell the advent of Jesus Christ. No particular purpose is to be served in multiplying citations, the principle and fact of the declaration of the name of Jesus long before his birth being fully established.<sup>31</sup>

Let it be sufficient to say in the words of Jeremiah (Lam. 3:26):

"It is good that a man should both hope and quietly wait for the salvation of the Lord."

May his coming not be long delayed.

- <sup>19</sup> Neph. 25:19; Mosiah 3:8; Alma 7:10.  
<sup>20</sup> Neph. 25:19.  
<sup>21</sup> Matthew 11:25; Luke 10:21; 1 Corinthians 1:19, 2:8.  
<sup>22</sup> Exodus 24:13.

- <sup>23</sup> Zechariah 3:1.  
<sup>24</sup> Numbers 13:16.  
<sup>25</sup> McClintock & Strong Cyc. Religion, Theology, and Ecclesiastical History Vol. 4, p. 873.  
<sup>26</sup> Numbers 13:16.  
<sup>27</sup> McClintock & Strong, op. cit.; Ecclesiastical 46:1; 1 Chronicles 17:27; 24:11.  
<sup>28</sup> Hebrews 4:8; Acts 7:45.  
<sup>29</sup> Jacob 7:11.  
<sup>30</sup> Luke 24:27.  
<sup>31</sup> Pfeiffer, Introduction to Old Testament, Harpers N. Y. 1948, p. 5.  
<sup>32</sup> Sironata, 6:15, 128; 2 ANF (Am. Ed.) 510.  
<sup>33</sup> Dialogue with Trypho, Ch. 75, 89.  
<sup>34</sup> Idem, Chapter 113.  
<sup>35</sup> Idem, Chapter 128, 131, 132, etc.  
<sup>36</sup> Idem, Chapter 115; Zechariah 3:1.  
<sup>37</sup> Act. Judaea, Chapter 9.  
<sup>38</sup> Idem, Chapter 14.  
<sup>39</sup> Ecclesiastical 46:1.  
<sup>40</sup> Matthew 1:21.  
<sup>41</sup> Div. Inst. Book 4, Ch. 14.  
<sup>42</sup> Luke 2:30.  
<sup>43</sup> Vol. 8 (1852), p. 61.  
<sup>44</sup> Isaiah 12:3.  
<sup>45</sup> John 4:13-14.  
<sup>46</sup> Edersheim, Life and Times, Vol. 2 pp. 728-729.  
<sup>47</sup> Idem, p. 736.  
<sup>48</sup> Ber. 56b; Sanh. 98a, etc.  
<sup>49</sup> Edersheim, op. cit., Vol. 1, p. 159.

## Alvin Larson's Last Pony Express Ride

(Continued from page 241)

"I hate to send ye on, boy, but ye'll be all right?"

"Don't worry, Ben, I'll make out, Fred needs your help," Alvin told him cheerfully. Bad weather, Indians, or death, the mail had to go through. The other keeper had changed the *mochila*, and Alvin was soon on his way. In another hour he had reached the next station where he slept a few hours and then started on his way toward Fort Bridger.

\* \* \*

"Hey, Alvin," Bill called, shaking him by the shoulder. "Jim is due to ride in in about twenty minutes." He grinned down at Alvin. "Ready to hit the old trail again?"

Alvin grinned back, yawned noisily as Bill went out. He stretched his short, wiry body to its full length once, then swung slim, muscled legs over the side of the rude bunk standing against the log wall of the station. He yawned loudly once more. He would not sleep again for many hours. He pulled on his blue trousers and fancy leather boots, then washed at the bench in one corner of the room. He put on his red flannel shirt and buckled his belt with revolvers and a sheath knife.

At one end of the enclosure a huge fireplace stood with kettles of hot food suspended above the flames.

He helped himself then sat down and looked about him. On the walls were rough shelves stacked with food supplies and on the dirt floor bags of less perishable foodstuff. It was from these supplies that the post keepers fed themselves and the riders of the Pony Express trails. Guns stood ready and loaded at several portholes around the walls. A door leading to one of the stables stood open, and he could smell the corrals and hear the horses munching hay or stamping about.

Alvin put on his buckskin jacket and cap just in time to see clouds of dust rising in the east and hear the shouts of the pony rider approaching. In a few minutes Jim rode in.

"Any trouble back there?" asked one of the keepers putting on the *mochila*.

"Injuns gone huntin', I guess. Too hungry to hunt white man's scalp," Jim grinned, stretching his stiff limbs.

In minutes Alvin had mounted the horse, cool, brave, before the dangerous journey ahead of him.

"Good luck," they yelled.

In relays such as this the mail was kept on the move by the Pony Express.

Now looking toward the west Alvin saw dark clouds above the mountains. There were few human beings to see along the trail, none to visit with except the station keepers. Occasionally he passed a mule train carrying the heavier mail or an emigration train going to Utah or to the California gold fields. Some-

times the pony riders passed each other on the trail, but it was hail and farewell as on the riders flew. With people paying five dollars a letter to cross the nation, the Pony had to make the best possible time.

As Alvin's eyes scanned the vast skies, he thought how wonderful it would be if the mail could sail through the air in some kind of contraption. He laughed aloud at the ridiculousness of the thought. He saw deer, antelope, sage hens, prairie chickens, and buffalo and from the latter he kept his distance.

The managers of the Pony Express wouldn't permit riders to work too long. So, he planned to learn printing for the newspaper. It would be pretty tame compared with riding the Pony Express.

He thought now of the important papers he was carrying in one of the cantinas, for the westerners. News, printed on fine paper as thin as silk, told the western world of the coming election in November. He hoped Abraham Lincoln would become president. Abe Lincoln seemed to be the right man for the job. And he, Alvin Larson, had an important part in carrying the news.

As he rode it became colder, and soon it started to snow. A wind came up, whipping the snow against him in frozen pellets. It had rained a long time here, and he had to watch out for water holes. Suddenly his horse bogged down in a hole, and Alvin just missed plunging over its head. The pony stood trembling for a moment, hanging its head almost apologetically, sensing their predicament. Alvin ran his hand along the neck of the horse and spoke gently. "Treat your horse as you would your mother, he may be the means of saving your life." The instruction for the care of the precious ponies came back to him. He patted the animal and gave him one of the pieces of dried fruit. He would have to travel more slowly. He had to take the mail through but he couldn't do it if he broke his neck. There were instances of horses carrying the mail to the station, leaving a wounded rider along the route. As he slowed down, he tried to exercise his arms, but he had to give it up, it was too dangerous. By the time he reached his next swing station, his clothes were half frozen to his body. There was one consol-

ation riding in a blizzard, though, the Indians wouldn't be on the prowl.

He could hardly shout as he drew near the station, but the keepers were watching for him and hurried out.

"Man, you look plumb froze! Come and get into some dry clothes." In a few minutes Alvin had changed by the roaring open fire and downed some hot soup.

Out on the trail again, the storm was subsiding. Then he was in the mouth of Echo Canyon, changing horses at the swing stations and resting at his home station.

It had been so dark so long on the trail, but now gray dawn was breaking. It was safer to ride in the dark and as long as the horses' hoofs pounded the trail he did not worry.

He was nearing home, home from his last ride. He began to dream about the new job in the printing office. Easy as pie, he thought. Then he remembered he wasn't home yet, that he still had to deliver his last batch of mail to the Salt Lake house. And there was one place on the trail where another rider had been ambushed. He would be extra careful. As he rode

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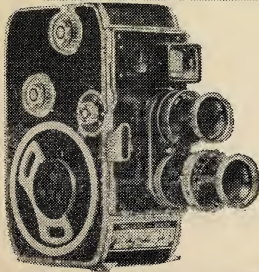
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nearer he took a revolver in each hand, spurred the pony to its utmost speed and tore past, while his eyes penetrated dense clumps of trees and boulders, his ears alerted to sounds of ambush. There was none.

Breathing more easily he reduced the pony's speed and was in the act of returning the revolvers to their holsters when it happened. Cunningly, a band of painted redskins had waited to attack from a point easily seen and where the rider would least suspect it. Now yelling and shouting, their eyes glittering with excitement, they were upon him. Alvin had time to fire only two shots, which went wild. One of the band leaped from his horse to Alvin's pony and threw his arms around him in a vise-like grip. Others grabbed his mustang, while two others relieved him of his belt with the knife and revolvers.

Outwardly calm and cool, Alvin tried to reason with them. One of the braves started to pull at the cantinas and the *mochila*. Desperately Alvin tried to explain that he carried only mail. He made writing signs on the ground.

The leader of the warriors lifted his hand. There was a brief council while Alvin waited. He blamed himself for being a careless fool. He should never have let this happen. How could he possibly outwit them? But he knew he was trapped. With one Indian still behind him, they motioned him to follow some of the band while others fell in behind them. He knew now, that he was being taken to their encampment and their chieftain.

It was not a long distance, and as they rode Alvin tried to think of a way to escape, but there seemed to be no way. If the redskin on the pony with him were not on the pony with him, he would certainly try. The horses of the Pony Express could outrun the nags of the Indians any time.

They reached the camping grounds where the chief sat musing before a dying fire. He did not look up but sat quietly. The warriors brought more wood, and when the flames were leaping high, they began dancing round and round. As they danced faster and faster, their yells rose louder and louder. Suddenly one of the Indians in a frenzy of excitement ran toward Alvin, grabbed

him by the hair and held a gleaming knife above him.

Alvin felt the blood drain from his head, but he held his muscles under iron control. And a mighty prayer went up to God from the depths of his soul.

In the second before the knife was to fall, the chief uttered a guttural sound and extended his arm. The redskin released Alvin's hair and dropped the arm which held the knife.

## QUIET RAIN

by Eva Willes Wangsgaard

Rain falls as quietly as peace might come

To one in pain or one long comfort-shorn;

Without a single rolling of the drum;  
Of thunder, no urgency wind-borne,  
It falls like fingertips on one asleep,  
A mother's hands that bathe a baby's skin.

The beads of silver gather, pool, then seep

Back into earth where roots and leaves begin.

The lowered sky is like a pewter plate,

Long used and dented some but shining yet.

The unleaved trees take on the tones of slate

With clinging buds of silver, round and wet.

The sunless day wears its own brightness tinged

With pearl translucency, cool, silver-fringed.

Now the band gathered round the chief, talking and gesturing excitedly. The chief raised his arms, and there was complete silence. He spoke briefly to one or two of the band. Then Alvin and his pony were brought before him. One of the braves took the *mochila* from the horse, and began to examine the cantinas and the padlock. Alvin looked about the circle of dark faces, and terror gripped him. He

was supposed to guard the mail with his life but how? How?

Again he pleaded earnestly with the chief, pointed to the brand on the pony's flank. X. P. And the words "Overland Pony Express," on the cantinas. He sensed their doubt and their suspicion of him. Would they let him go?

They all sat silently waiting.

Alvin placed his hands on his chest, "I'm one of Brigham's boys." Hoping, praying this plea would release him.

The chief sat on in silence. They all waited. Then slowly he spoke, "White man sometime tell lies, how we know you Brigham's boy?"

Again in desperation, Alvin searched his mind. He had nothing, nothing to show them as proof. Then as if inspired, he stepped out boldly before them and raised his voice in song.

"Come, come ye Saints, no toil nor labor fear. . . ."

They listened as he sang, and when he had finished, there was complete silence for a while. Alvin knew that the people in every emigrant train headed for the Salt Lake Valley sang that song. Indians were constantly begging for food in the valley, as Brigham Young told the people to feed the Indians rather than fight them. Surely some of the warriors would recognize it.

Then once again the Indians began talking excitedly among themselves. The chief extended his hand, gave a few grunts, and the band formed a circle on the ground. One of the Indians passed the peace pipe around and when it came to Alvin he did not dare refuse. He choked and spat over it. The Indians laughed.

"White man no good smoke," the chief said.

After they had sat thus for some minutes, Alvin's horse was brought to him, and the *mochila* with the cantinas placed on the saddle. They returned his belt with the knife and revolvers.

"Brigham good to Indians," the chief said. "Me good to white brave."

He gave Alvin the peace sign, and Alvin returned the sign. When he mounted the mustang, the chief gave a slap on the rump.

And the Pony Express Rider was off on the last lap of his last journey from Fort Bridger to the valley of the Great Salt Lake.





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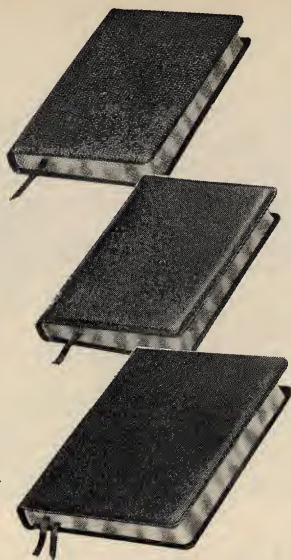
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## On My Honor

(Concluded from page 231)

Further research showed that Tommy had also saved a friend when he had fallen over a steep embankment just a year before.

"Where did you learn all these lifesaving skills?" Tommy was asked.

"In the Boy Scouts," came the simple answer.

Thousands of Scouts have turned their specialties into lifelong employment. Dr. Paul Siple, Director of Polar Affairs for the US Army, relates that, "The story of my life can almost be told in terms of merit badges—sixty explorations into fields of knowledge. They prepared me for the adult worlds that needed conquering."

But the real success of scouting is found in ten words of the Scout Oath: "On my honor I will do my duty to God!"

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Let's all wish the Boy Scouts of America a happy fiftieth birthday. Haven't they left an indelible mark on the world?

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## HIGH ADVENTURE

by Maude Rubin

His dim eyes webbed with dreams of gold-streaked ore,  
He leans against the weathered hitching-rail,  
Straining to read the misty, fading score  
Left by a roaring jet . . . As vapor-trail  
Spreads and diffuses, time and wind  
erased,  
Like burro trails among the shifting dunes,  
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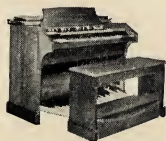
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### The Bravest Man

(Continued from page 233)

Before dawn Maud braided her hair swiftly in her corner of the wagon. She was careful not to wake Ralph, but as the darkness within the wagon turned to gray, she realized that Ralph's eyes were open. He lay with his arms crossed behind his head. "Is Amy still sleeping?" he whispered.

Maud nodded her head and knelt beside him.

"It gives a body a funny feeling to wake on a day and not know if this is to be the last morning of your life."

"There's no way around them?" Maud knew there was no answer to the question. The men had worried such questions enough last night and always came to the same conclusion. Either Jacob Hamblin would save them or he couldn't.

## Belief, faith, courage . . .

by Richard L. Evans



There is a sentence accredited to William James, which says, "Our belief at the beginning of a doubtful undertaking is the one thing that insures the successful outcome of our venture."<sup>1</sup> This suggests comment on the question of belief, of faith, of courage: the will to succeed, the will to study, the will to know, the will to accomplish—even the will to live, which may at times be the difference between living and not living. The skeptics and the unbelievers play their parts, and they cannot be said to be unimportant parts, but progress principally is made by those who do things because they believe they can be done or don't know they can't be done—and yesterday's seemingly impossible performance has often become today's commonplace performance. People often exceed their own past performance—or exceed other peoples' past performance. Contestants have often won when all the odds were to the contrary. Ventures have succeeded which seemed to hold little promise of success. Patients have recovered where it hasn't appeared to be possible. Men have survived when surely it seemed they couldn't survive. And often in these equations the intangible enters in: the spirit, the faith, the prayer, the will, the courage, the honest, earnest, believing, extra effort; the help, the strength, that inexplicably comes from sources both within and outside ourselves. If the pessimist had always been right, the world would have never have had any peace or progress. If the pessimist had always been right the world would have starved long since; nothing much would ever have been invented; nothing much would ever have been discovered; nothing much would ever have been improved. Facts are surely not to be ignored, but are to be sought for and respected and taken into account in calculating all consequences. But besides the known facts there are always, or often, unknown facts. "There are more things in heaven and earth"<sup>2</sup> than we are aware of. And to those who have problems, to those who have sorrow or sickness, to those who have cherished dreams, high goals and ideals, and admirable objectives: Hold to hope, hold to courage; hold to faith; don't too soon succumb to hopelessness; keep faith in the future. "Our belief at the beginning of a doubtful undertaking is the one thing that insures the successful outcome of our venture."<sup>1</sup>

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 7, 1960. Copyright 1960.

<sup>1</sup>William James, original source unknown.

<sup>2</sup>Shakespeare, *Hamlet*, Act 1.

"Has he gone yet?" At Ralph's question Maud leaned forward and drew back the flap of the wagon. How quiet was the morning. What cries of men this day would mingle with the cries of those birds who were just now stirring with the day.

"He hasn't gone yet." For there was their emissary, their only hope checking the straps and pack on his horse as casually as if such a thing as danger and death were not waiting on the distant banks of Muddy Creek.

The camp was coming to life. The gifts for the Indians were made ready. Hamblin mounted his horse and left the company. Maud watched him go, sitting erect astride his horse, yet moving gracefully with it. He sat as easily upon his horse as the Indians themselves, thought Maud. Yet he was no savage, no wild buccancer. He had a dignity and simplicity about him that made the man a hero. Or perhaps because their hopes were following him so desperately into this sunny dawn of day, he seemed of such stuff to them. Now how sweetly the wagons groaned and squeaked with less than two hours of safety remaining to them. How secure and inviting the inside of the wagon looked to Maud as she turned to smile reassuringly at Amy who had withdrawn out of sight into the wagon. Ralph urged Maud to follow Amy inside, and she agreed. But let her remain out here one more hour, one more half hour, one more quarter hour—

The Indians were camped along Muddy Creek. This was the largest group that Maud had seen together at one time. Some Indian women and children were just now assembling and preparing to begin their domestic chores. Maud looked at their dark, flat faces, but no one exchanged glances with her. Was she looking for a sign of sympathy among these faces, for surely they must have known their men had been planning murder. Later that night she learned that Hamblin had sent for the hidden women and children, who had been sent away for safety's sake while their men attacked the whites and obtained the spoils the company carried.<sup>1</sup>

The sound was as the sudden high scream of a bird, but the terror was

<sup>1</sup>Three Mormon Classics, comp. Nibley, Preston. Stevens and Wallis, Incorporated, Salt Lake City. 1944. Jacob Hamblin, James A. Little, pp. 238-239.

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real. Maud whirled to see the back of the wagon. Amy, peeking from the back flap, sun bright against her fair hair, had caught the sharp eye of a pony riding Indian. The Indian had pulled Amy from the wagon before Ralph could get the wagon stopped.

Maud felt as in a dream the scrape of pain as she leaped from the wagon in pursuit of Amy and the Indian. Her high shoes did not prevent a sharp pain in her ankle, but to this she was also oblivious.

The Indian held Amy on the pony in front of him; she was bound against his painted chest by one arm, the other arm loosely guiding his pony. Amy tried to cry to her mother, but no sound came as she moved her lips. The Indian watched the mother running against the earth with heavy, frantic steps. He waited until she was almost to him, then with a sudden flick of his wrist the pony circled, and the mother again was on the opposite side of the ring from her child. Her breath beat in her chest like flames of pain. This was fruitless, but she would never give up. She would chase and run and—Ralph's arms held her shoulders as she struggled to go after Amy again. "Mr. Hamblin will get her for us," Ralph's voice hissed in her ear.

Jacob Hamblin was riding toward the Indian, his eyes on the Indian's face. He stopped several feet from the Indian and talked to him, his voice controlled and firm. The Indian language sounded strange and beautiful. They could have been discussing anything save the life of her child, Maud thought wildly. Maud saw Hamblin gesture briefly at the Indian children who with their mothers had gathered to watch the sport. The Indian men waited in the background. Now the Indian's face was sullen and angry, but he had loosened his grasp on Amy, and she sat quietly before him. In a moment Jacob Hamblin rode over and carefully took the girl from him. For a second the girl seemed to try out her legs against the earth, and then she and her parents were racing into each other's arms.

"Quickly, into the wagon," Maud said harshly, but Amy stopped and looked at the Indian still sitting on his pony by Jacob's side.

"No, Mama, wait." Amy unfastened the locket about her neck. She walked to the Indian on the

pony. Maud hurried protectively beside her, but Amy was presenting the locket to the Indian. Oh, the folly. There was a real diamond in that locket!

The Indian grasped the locket, the chain looking tiny and flimsy within his dark hand. Without a word he rode off. Jacob Hamblin smiled at Amy and murmured something.

## APRIL'S FOOTSTEPS

by Ethel Romig Fuller

Now a gentle presence  
Once more walks the earth,  
No sorrow in her teardrops;  
No malice in her mirth.

Right hand frees a brook song  
From its icy bars;  
Left the spices Autumn stored  
In meadows' old brown jars.

"Crow," she bids wheat kernels—  
Fields green shimmering.  
"Bloom!" she calls to orchards,  
And petals be.

Now a presence walks the earth,  
And the earth is shaken.  
Oh, the dreams, the dormant dreams,  
April's footsteps waken.

Amy returned with her parents to the wagon. When they asked her what Mr. Hamblin had said, Amy replied, "Oh, he just thanked me for giving such a nice present."

"How would they ever thank Jacob Hamblin?" Maud thought to herself humbly.

Jacob Hamblin spent all afternoon among the Indians. He conducted the giving of the gifts—many blankets, shirts, and other useful items. He showed no fear. Why had the Indians not killed him and then awaited the company as planned? The relief on the faces of the men in the company and their remarks told her that they had not really expected to find him alive.

Mr. Hamblin did not join their company that night. He stayed with the Indians. Not many in the company slept that night, and double

watches were posted. Maud and Ralph lay with Amy smuggled safely between them. Maud could see the distant fires of the Indians, and sometimes the figure of Hamblin against the light. But most of the evening he sat peacefully with them, listening to their talk, replying carefully to them, in his own way preventing an outrage not one man in the company could have lifted a finger to halt had it in any way been precipitated.

Maud listened to the murmur of the voices through the darkness. Mama and Papa would never comprehend a night like this back in their peaceful St. Louis house with its gingerbread trim. She did not know that she would ever be able to tell them. It was so beyond experience and imagination. What would she say? "All night one night I lay next to death." That was much too melodramatic. Then grimly the thought struck her that perhaps she would have no such future opportunity.

Or if they did survive the night and the morrow, would the memories of this trip be so painful that they would have to be buried and forgotten until the aching terror would rise choking in her throat at a familiar scent that reminded her of prairie or desert or brush or desert flower? Or would the sound of wild birds or a wheel turning or the hoofbeats of a horse send her heart ricocheting against her chest? And what would she continue to see in the flickering firelight? She knotted her fists and held them against her trembling mouth. Ah, but there was Amy safely asleep, her hair fanning her shoulders. Maud had been able to rise above her fear and go after Amy, though it had been Mr. Hamblin who had saved her for them.

Maud relaxed and closed her eyes. She was tired of turning her experiences painfully to the light. Why could she not be satisfied by simply dismissing Hamblin as the bravest man any of them might ever know? What was this religion that could so motivate and transform, that could sustain a Jacob Hamblin? What might such a religion be to their lives? She reached out and touched Amy's curled hand. What might be slipping through their fingers?

Maud swayed tiredly to the rhythm of the wagon. The company was on its way again, the night was past. Jacob Hamblin was catching



up with the company. The men in the wagon shouted their relief in wild bursts of song to the turn of the wheels. Maud looked at the black blobs of grease where the wheel turned forever on the wagon. Amy hummed, leaning out the back of the wagon with the canvas tied back. Ralph lifted his shoulders with new hope. They had left the Indians behind and in the distance were Las Vegas Springs—and California—and home.

## Fifty Years of Scouting

(Continued from page 228)

### ADVANCEMENT

In the early days of shaping the program James E. West and his associates set in the program a progressive series of ranks! Tenderfoot, Second Class, First Class, Life, Star, and Eagle. For each of these ranks a badge was designed and recognition given each Scout for achievement. The work of these early pioneers in scouting has, generally speaking, remained as originally designed, an indication of careful planning. Over the years also there have been over 100 vocational fields in which Boy Scouts might engage with suitable recognition for achievement.

Cub Scouts and Explorers also have had plans for advancement as these individuals made progress in their programs.

### "TO HELP OTHER PEOPLE AT ALL TIMES"

This part of the Scout Oath finds expression in the daily good turn which has been the slogan of scouting since the beginning. Daily good turns have been done by the millions, some of the Scouts saving vast amounts of property, some of them saving lives. Not only have Boy Scouts been taught to do good turns daily, but they have also been trained and prepared to act in emergencies to help others. The record of service from 1910 through 1959 is truly a great story. Here are some service projects of scouting: assisting in traffic and pedestrian control in great community celebrations—war service in two world wars by selling liberty bonds, gathering scrap metals, scrap paper, etc.—assisting the American Red Cross, the military

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departments, doing truck gardening, assisting food production, distribution of official government literature; distributing up to thirty million pieces at one time—conservation projects to conserve the natural resources, soil and water, forestry, etc. Great civic projects engaged in are too numerous to list in detail. Individual, troop, and post service has been a great part of scouting for fifty years.

In the anniversary year in 1960, just prior to the election, the Boy Scouts of America will conduct a "Get-the-Vote-Out" campaign by placing doorknob hangers on thirty-five million American homes.

### THE GREAT PARTNERSHIP

Any organization in America dealing with boys can secure the use of the scouting program to add to their ongoing institutional program. Thus, scouting becomes a supplement to what others are trying to do with their boys. It has been stated, "The very core of this (relationship between the sponsoring institution and the Boy Scouts of America) is the recognition that each Chartered Institution has its own aims, methods, and procedures which they are bound to maintain, and a further recognition of the value of scouting to enrich their youth programs and to help the chartered institutions to do better the things they always wanted to do with and for their own boys and for the boys of the community. . . ."

The number of organizations using the scouting program has increased over the years until at the present time there are 81,030 organizations in America that have been issued charters to use the scouting program.

### SCOUTING IN THE "MORMON" CHURCH

The following is from the *Golden Anniversary Book of Scouting*: "The Church of Jesus Christ of Latter-day Saints—the 'Mormon' Church—established a committee on scouting in 1913. . . ."

The Church has made a more vigorous use of the Boy Scout program than have most other churches.

There have been forty-seven years of excellent scouting in the wards. The family aspect of Cub Scouting has had great appeal in the Church and has been the means of activating

in the Church program many adults who have been inactive. Cub Scouting was not established in the Church until 1953. It has grown remarkably fast. There were 943 organized Cub Packs in the Church on December 31, 1959.

The Church has long been an advocate of the older Scout program

now called Exploring. In 1928 the Church announced the Vanguard program for boys 15, 16, and 17. In 1935 this was changed to the national council's newly established Explorer program. There were in the Church 1798 Explorer Posts as of December 31, 1959. Also, at that time there were 2443 Boy Scout

## It takes courage . . .

by Richard L. Evans



Last week we quoted William James on faith as an essential element to the success of all ventures. Now we should like to pursue a further phase of the same subject, beginning with some sentences from Emerson who said: "Whatever you do, you need courage. Whatever course you decide upon, there is always someone to tell you you are wrong. There are always difficulties arising which tempt you to believe that your critics are right. To map out a course of action and follow it to an end requires . . . courage. . . ." There is no significant decision of life that doesn't require a kind of courage, and no typical day of life that doesn't require a kind of courage; and certainly there is no great venture in life that doesn't require courage. Sometime ago we quoted a phrase to the effect that "Courage is the greatest of all the virtues. Because if you haven't courage, you may not have an opportunity to use any of the others."<sup>2</sup> It takes courage to be different. It takes courage to side with someone who is being unfairly abused. It takes courage to befriend someone who is in popular disfavor. It takes courage to advocate an unpolitic or unprofitable opinion. It takes courage to speak out in favor of an unpopular proposal, or an inconvenient or unpopular principle. It takes courage to turn down a dare. It takes courage to ignore derision, even when one is right. Sometimes it takes courage to run away from an evil proposal, for evil, like misery, loves company, and doesn't make it easy for anyone to run out on it. Often it takes courage to find the peace that comes with repenting. Pursuing anything that isn't easy, anything that isn't popular, anything that isn't soon successful, requires courage. The critics are often cruel, sometimes honesty, sometimes for reasons that are other than honest. Sometimes they are right; sometimes they are wrong. But anyone who stands for anything, who says anything, who does anything that amounts to much, must face the critics—and it requires courage. "Whatever you do, you need courage"<sup>1</sup>—especially the courage that comes with a conviction of right—and the equal, or even almost greater courage—the courage to repent from wrong. Life itself, with its every significant decision, requires courage.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 14, 1960. Copyright 1960.

<sup>1</sup>Accredited to Ralph Waldo Emerson, Source unknown.

<sup>2</sup>An approximate quotation accredited to Dr. Samuel Johnson. Original source and exact wording unknown.

troops. The total units in the Church were 5184. Comparatively this is extremely high.

#### IN THE EARLY DAYS

Of interest to the members of the Church will be these extracts from the historical records of the Young Men's Mutual Improvement Association.

"Interest in Boy Scout work began in Utah during the year 1910 when the Scout movement was only two years old, and within the same year of its introduction into the United States. The General Board of the YMMIA at the time already had an athletic committee of the board. It was attempting to introduce outdoor activities into the Junior Boys' course of study. Athletic 'meets' of considerable proportion were already being held.

"On March 8, 1911, the general board of the YMMIA appointed a committee, composed of B. H. Roberts, George H. Brimhall, and Benjamin Goddard, to investigate scouting in the United States. This committee reported under date of March 22, giving a review of the movement, and indicating that 'Sunday School classes and Priesthood quorums are named as among the organizations that would be acceptable.' This committee rated the Scout movement very highly, but it felt that the MIA, by enlarging its outdoor activities, could provide the Mormon boy with all that was proposed in the Boy Scout movement. . . ."

This report was unanimously adopted by the general board. Eugene L. Roberts, at that time director of physical training at Brigham Young University, wrote an article which was published in The Improvement Era in October 1911. He said in part:

"The Boy Scout movement has awakened an interest and is gaining a firm foothold throughout the civilized world.

"Utah has need of a similar organization; the Mormon boy hungers for something of the same kind. But conditions in Utah are, in a way, peculiar, and demand peculiar treatment. The Boy Scout Organization has features which do not apply to conditions in Zion, and it lacks much that is apparently needed in this community. We need an organization of our own colored with our

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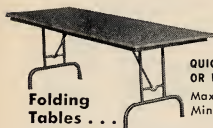


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own Mormon ideals and fitted to our Mormon environment."

The following article written by Dr. John H. Taylor who was foremost on the general board in promoting scouting in the first place is enlightening:

"But the Church . . . needed a definite, outlined program that was built around the likes of the boy—one that would not only make him happy while following it, but build into his life those fundamental things that stand for character. Realizing this, the Boys' Committee of the YMMIA was asked to make a special study of the problem and to investigate different types of the boys' organizations in other places. At this time the Boy Scouts of America had been organized about a year and their activities came to the attention of the committee. . . .

"At first the Church hesitated about this affiliation because it was not sure how far the National organization would take over the leadership of the boy. No programme was of sufficient importance if it in any way interfered with the relationship between the boy and his Church. . . .

"Our fears of losing control of the boys were soon allayed by the Scout organization. In fact it went even further than the Church had dared to hope. . . ."

In the minutes of the general board there is no further work on scouting until October 18, 1911, when B. H. Roberts suggested that some distinctive name "be given to the Scout movement in the associations and asked that names be suggested by the Board members." The general board had by that time evidently acted favorably on the proposition of accepting scouting into the program of the YMMIA. The names referred to were handed in as follows: MIA Craftsman (Roberts); MIA Rangers (Joseph F. Smith, Jr.); MIA Scouts, (A. W. Ivins). After some discussion, the name last mentioned above was adopted.

The age limit for Scouts was put at twelve to eighteen years inclusive, and stake superintendents of the MIA were instructed to inaugurate the MIA Scout movement in their respective stakes.

<sup>1</sup>Eugene L. Roberts, "The Boy Pioneers of Utah," *The Improvement Era*, Vol. XIV, (October 1911), p. 1084.

<sup>2</sup>John H. Taylor, *The Millennial Star*, Vol. 100, No. 19, (May 12, 1936), pp. 296-7.

On January 8, 1913, Lyman R. Martineau, chairman of the athletic committee, reported to the general board that his committee had met with Mr. Moffatt, National Secretary of the Boy Scouts of America, and had discussed with him the proposal that the MIA Scouts become affiliated with the national organization. Heber J. Grant reported having conversed with Mr. Moffatt and of being very favorably impressed with him. It was also announced in this meeting that the Reverend Mr. Jones of Logan had reported that he had an organization of Scouts numbering twenty-six, twenty-one of whom were MIA Scouts, who had joined his organization to secure the badges presented by the national organization after a national charter was granted.

In the meeting of the general board February 26, 1913, the matter of joining the national organization of Boy Scouts was again brought up. B. H. Roberts spoke at length in favor of joining. There was minor opposition to the proposal in the board even yet, but the board finally unanimously voted to affiliate under these conditions:

"1. That the field man, appointed by the general board of the YMMIA now, Dr. John H. Taylor, or his successor in office, be granted a special Scout commission by the National Council, with jurisdiction over all MIA Scouts, and who shall report to the National Executive Secretary concerning said MIA Scouts.

"2. That in cities where local councils are chartered, all MIA Scouts applying for promotion or rewards of merit, shall be subject to said local council with its special appointed Scout Commissioner; and that in all other respects MIA Scouts shall be under immediate control and direction of the said MIA Scout Commissioner.

(Signed) "L. R. Martineau  
Hyrum M. Smith  
Oscar A. Kirkham  
B. F. Grant  
B. S. Hinckley  
John H. Taylor"

These conditions were accepted by the national organization, and, under date of May 3, 1913, a letter was received to that effect from James E. West, Chief Scout Executive of the Boy Scouts of America. The na-

tional charter of the MIA Scouts of the Boy Scouts of America was issued to the general board of the YMMIA "covering the entire Church . . .<sup>28</sup> on May 21, 1913. This date becomes the official date of entry of the MIA Scouts into the national organization. According to John D. Giles a local council charter was granted the YMMIA at this time to cover the entire Church.

On May 2, 1913, "Dr. Taylor was given a special commission as representative of the national council. . . . At the same time Oscar A. Kirkham became deputy commissioner."

#### CHURCH ASSIGNMENTS

The First Presidency assigned the responsibility of scouting to the YMMIA on April 13, 1913. On January 1, 1953 the First Presidency assigned to the Primary Association the responsibility for Cub Scouting (boys 8, 9, 10) and also the Boy Scout program for 11 years of age. This latter group was called the Guide Patrol and has been a patrol of the troop, which is chartered under the YMMIA. All Boy Scout activities for these boys, however, have been under the direction of the Primary. Phenomenal success has been achieved by the Primary with the Guide Patrol.

#### PRIESTHOOD SUPPORT

Over the years that scouting has been in the Church, it has been properly interpreted by Scout leaders as auxiliary to the Aaronic Priesthood. Doing his "duty to God" a Boy Scout in the Mormon Church who was also a deacon or teacher should have been strengthened in his Aaronic Priesthood program because of his obligation in the scouting program of doing his "duty to God" and being faithful in his religious duties. The purpose of scouting in the Church for 47 years has been a supplement to the priesthood program and should have been, if properly used, a sharp tool to help the Church "do better things it has always wanted to do with and for its own boys."

Forty-seven years of scouting in the Church, which means most of the fifty years of scouting in America, has added strength to the effort of the Church.

<sup>28</sup>Story of Scouting in the Church of Jesus Christ of Latter-day Saints." (No author indicated). *The Improvement Era*, Vol. XXXVIII, (February 1935), p. 78.

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# THE 1960'S



## *Years of Renewal and Rededication*

Who knows what the 1960's will bring?

Will it be war or peace? Prosperity or depression? Health or sickness? Life or death?

What will the coming decade mean to the progress and growth of the Church? For some time now the Church has been doubling in membership in less than a twenty-five year period. What expansion will there be in the ten years ahead?

Some thirty-two thousand convert baptisms were made in the stakes and full-time missions last year. Can we double this annual harvest of souls by 1970? Tremendous increases have been made in recent years in Sacrament meeting attendance, in priesthood quorum activities, in the work of the auxiliary organizations. Can we do even better in the coming years?

How many thousand senior members of the Aaronic

Priesthood will be ordained elders so they can take their families to the temples and receive the eternal blessings offered there? What can we do to increase the number of persons being married in the temple? The number of young men making themselves available for full-time missionary service? And so on through all the various programs of the Church.

But what is even more important than the answers to any of these questions: What about the spiritual stability and progress of each member of the Church and of his family? Are we keeping faith with our families? Ten years from now will our children be active, devoted members of the kingdom or will they have fallen into worldly practices and be lacking in spirituality?

Are we keeping the commandments ourselves and



doing all we can and should to lead our families in the same course? Are we preparing our sons for missionary service, and all our children for temple marriage? Are we doing the things that will gain for us and our families the full blessings and benefits of the priesthood?

For some four years now, the Melchizedek Priesthood quorum activity program of the Church has been centered almost exclusively in the field of priesthood reactivation. Every effort has been and is being made to get the full benefits and blessings of the priesthood into the lives of all the adult brethren in the Church.

Objectives of this program of priesthood reactivation have been and are: "1. To obtain a Church assignment for each quorum member; 2. To encourage each quorum member along a path of temporal and spiritual progression until his economic wants are cared for, and he is worthy to receive a temple recommend; 3. To encourage him to be married in the temple and have his family sealed to him; and 4. To continue to guide him to eternal life in the Father's kingdom." (*Melchizedek Priesthood Handbook*, p. 34.)

To accomplish these objectives three things in particular have been and are being done: 1. Regular cottage meetings are held with inactive brethren and their families in which the lesson material in the standard proselyting plan of the Church is presented, plus other appropriate lesson material; 2. Organized schools for senior members of the Aaronic Priesthood and their wives, and other such schools for elders and their wives, are being conducted in all parts of the Church; and 3. Selected brethren are assigned, on a personal missionary approach basis, to work with specific inactive brethren and their families with a view to converting them and bringing to them the blessings of the gospel.

Now, beginning with the stake conferences in 1960, a great effort is being made to use all of the programs of the Church for the purposes of priesthood reactivation.

Experience gained in the stake missionary program of the Church has shown that many more converts are gained if the various auxiliary organizations are used as converting agencies; for instance, the hope of real and lasting conversion to the gospel is greatly enhanced if an investigator is both studying with the stake missionaries and participating in the programs of the appropriate auxiliary organizations.

This very principle is the one that is now being applied to the priesthood reactivation program. Operat-

ing under a general slogan of, "Keep Faith with Your Family," it is hoped that the facilities of all of the organizations of the Church can be united in attempting to convert and reactivate all members of those families not now doing all that they should in the Church.

At the stake conferences now going forward a special leadership meeting is being held to present some of the principles governing this reactivation program to the priesthood leaders and to the auxiliary heads. It is contemplated that a special message will be taken into the homes of all those who have graduated from the schools for elders and those for senior members of the Aaronic Priesthood. Later the auxiliary organizations are expected to use their enlistment facilities to get as many of the members of the family as possible active in their programs.

Also special meetings for mothers and fathers are being held in each stake this year. At these conference sessions suggestions are being made as to counseling with and advising the members of families in a number of vital areas. Attempts are also being made to tie the youth of the Church more securely to the cause of righteousness through special conference sessions for youth and through fireside discussions centered around the radio talks of some of the General Authorities.

It is probable that no one approach to the general problems of reactivation will touch all people. But if priesthood and other Church officers leave no stone unturned, if they labor—consistently, repeatedly, devotedly—with their inactive brethren and sisters, there is no question but that many of these people will catch the vision of the work and become inheritors of all the blessings of the gospel.

The 1960's—for all members of the Church who will devote themselves to righteousness, and who will seek to walk in harmony with the standards of the gospel—will be years of blessing, inward peace, and spiritual progression. Whatever this coming decade may hold as far as world conditions are concerned, it can be a period of advancement and betterment for faithful members of the Church.

Are we carrying our full load and doing our full share in spreading the principles of truth both in and out of the Church?

Shall we make the 1960's years of renewal and rededication, years in which we shall strive more diligently to keep the commandments and bring to all our brethren and sisters the great blessings of the priesthood and the gospel?

# THE PRESIDING BISHOPRIC'S PAGE

## ***Aaronic Priesthood Restoration Again to Be Observed***

For the one hundred and thirty-first time, the Church prepares to commemorate the restoration of the Aaronic Priesthood in our dispensation.

Although little publicized at the time (most of those who heard of it ignored it), this was one of the great events of the nineteenth (or any other) century. Each year the world becomes more aware of the significance of the event and of the Church with which it is associated. For the Holy Priesthood, after centuries of absence from the earth, was once again entrusted to man. The first valid baptisms, confirmations, and ordinations of this dispensation took place at that time, and the restoration of the Melchizedek Priesthood followed soon after.

Once again the Presiding Bishopric, with the approval of the First Presidency, has designated two days for Church-wide observance of this event, which took place in upper Pennsylvania May 15, 1829. The dates selected this year are Saturday, May 14, and Sunday, May 15.

### ***Saturday, May 14***

As has been the custom in the past, this day should be utilized for an activity for Aaronic Priesthood bearers and their leaders. Senior members of the Aaronic Priesthood can participate with younger bearers, or hold a separate function. Activities may be held either on quorum, ward, or stake bases—according to which is the most feasible under the particular circumstances involved. Ward outings have in many cases proven especially satisfactory.

Excursions have proved popular in the past. If this

type of activity is selected, close supervision and caution in travel are mandatory. Insured public carriers, such as buses, are far more satisfactory than car convoys and should be utilized whenever possible. Caution has also been given against traveling too far or traveling on the Sabbath. The activity should in no way interfere with the Sunday duties of the Aaronic Priesthood.

The spiritual aspect of the commemoration should not be overlooked. Either through the selection of an activity with spiritual significance, or a short talk or discussion sometime during the day, the restoration of the Aaronic Priesthood—and its significance in our lives today—should be duly noted.

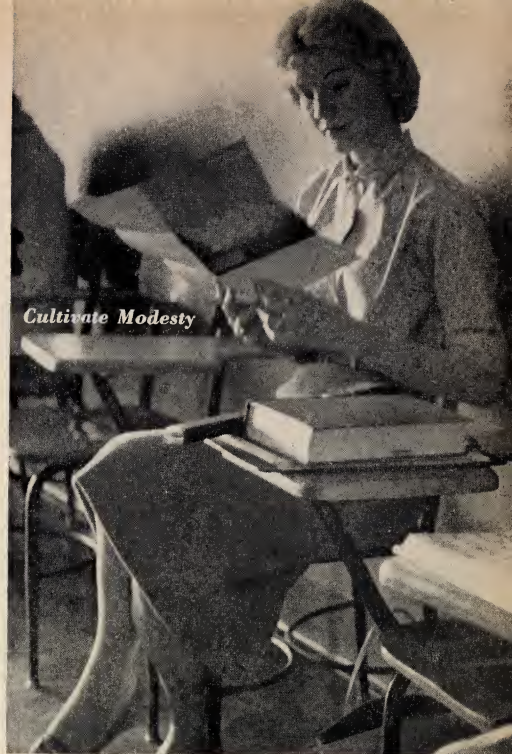
### ***Sunday, May 15***

Once again, we have prepared a program for the Sacrament service. Bishops are not obligated to follow this program in all particulars, but any adjustments made should not deviate from the theme or spirit of the occasion. This year's theme is: "The Aaronic Priesthood in Our Lives."

#### **Program**

1. Greetings . . . Bishop. As President of the Aaronic Priesthood in the ward, the bishop should preside over and conduct this service.
2. Opening song . . . High on the Mountain Top.
3. Opening prayer . . . General Secretary of the Aaronic Priesthood under 21.
4. Sacrament administration by members of the Aaronic Priesthood.

## Ward Teaching Supplement: *Cultivate Modesty*



In the greatest sermon ever given, Jesus told his listeners to be perfect "even as your Father which is in heaven is perfect." (Matt. 5:48.) To us this seems (as it must have seemed to the Savior's contemporaries) impossible, unrealistic, out of our reach—even beyond our conception. And yet this must be the goal of every Latter-day Saint. And we must seek and cultivate those attributes which will help us obtain it.

Modesty is such an attribute.

To most of us, "modesty" means an avoidance of commonness, flashiness, and vulgarity in speech, manners, and dress. Webster's dictionary is somewhat broader in definition, calling it an "absence of self-assertion, arrogance, or presumption." But modesty is not so much the absence or avoidance of certain things as it is an expression of certain positive traits, such as wisdom, sincerity, humility, and good taste.

Modesty can be recommended for two reasons:

(1) It is a virtue in and of itself. The heroines in many of our favorite novels are spoken of as being "becomingly modest." And this is altogether fitting, for modesty is becoming, and it is every bit as becoming in a man as in a woman. (2) An absence of modesty can lead to serious sins. Drunkenness and immorality are perhaps most prevalent, but they are only two of many. An absence of modesty can also result in very awkward and embarrassing (Concluded on page 287)

5. Talk—"The Sacrament, an Holy Ordinance" by a deacon under 21. (5 minutes.)
6. Talk—"Growth Through Church Activities" by a teacher under 21. (5 minutes.)
7. Talk—"How Priesthood Bearers Should Keep the Sabbath Day Holy" by a priest under 21. (5 minutes.)
8. Musical number.
9. Talk—"Priesthood in the Home" by a Senior Member of the Aaronic Priesthood. (5 minutes.)
10. Talk—"Priesthood Is Power" by the General Secretary of the ward for Senior Members of the

Aaronic Priesthood. (10 minutes.)

11. Musical number (optional).
12. Remarks . . . Bishop—The Aaronic Priesthood in our Lives.
13. Closing song . . . Praise to the Man.
14. Closing prayer—A quorum adviser to the Aaronic Priesthood under 21.

Musical numbers selected should be appropriate to the occasion.

The program may be shifted to an alternate date (either a week earlier or a week later) if stake conference conflicts, but should not be omitted.





**Today's Family**

**Florence B. Pinnoch,  
Editor**



Spring is in the air, and wet sponges and dust cloths are in our hands. There is something about the awakening of nature, after a long winter, that awakens our awareness to the soil and dirt around us in our homes. Housecleaning isn't what it used to be in regards to having the whole house torn up at one time as if a tornado has passed through. We've learned to take a room at a time, cleaning drawers, walls, windows, woodwork, etc., in one day. If just one pair of hands have the full job to do, it is likely those hands will be achingly tired by dinnertime. Impulses will be sent from the brain that dinner isn't important—let the family forage for themselves. Perhaps that is one of the reasons our husbands and children hate housecleaning time. A little planning and shopping ahead will take care of all this. Try some

# spring. spring. wonderful spring

of the following easy housecleaning day menus and sit down to eat and relax with your family enjoying the satisfying thought that one more room is exquisitely clean—happy day!

## Menu #1

### A Meal in Minutes (20 Minutes)

Pear Salad      Raisin or date bread  
Sherbet

#### A Meal in Minutes

1 pound pork sausage	1 tablespoon flour
3 tablespoons finely chopped onion	¼ teaspoon nutmeg
4 tablespoons water	¼ teaspoon marjoram
1 package frozen green lima beans (cooked—save liquids)	½ cup sliced ripe olives
	1 cup commercial sour cream
	1 large can Chinese noodles

Cook the frozen limas as directed on the package—reserve the liquid. Place the sausage, onion, and water in the frying pan. Cover tightly and simmer 10 minutes. Pour off drippings. Add lima beans and liquid they were cooked in, the seasonings, and ripe olives. Sprinkle the flour over top and cover and simmer 5 minutes. Fold in the sour cream and heat through. Serve over Chinese noodles. Yields 4 or 5 servings.

## Menu #2

### Speedy Corn Weiners (15 minutes)

#### Sliced Orange and Avocado Salad

Onion or Garlic Bread      Carrot Sticks  
Jello

#### Speedy Corn Weiners

1 pound weiners	4 tablespoons chopped green pepper
3 tablespoons chopped onion	

1 tablespoon bacon drippings      1 can cream style corn

Cut weiners in ½ inch pieces. Brown weiners in bacon drippings, add onion and green pepper. Cook slowly with lid on pan but do not brown. Pour off drippings. Add corn and heat through. Yields 4 servings.

## Menu #3

### Cottage Pie

String Beans Seasoned with Onion Salt and Butter  
Tossed Green Salad  
Ice Cream

*Cottage Pie* (20 minutes—it can be prepared early in morning ready for oven)

1½ cups cubed left over roast	½ cup water
2 cans condensed scotch broth	2 cups left-over seasoned mashed potatoes

Combine meat, soup, and water; simmer 5 minutes. Place in casserole. Cover with whipped potatoes. Bake in a 400° F. oven for 15 minutes. 6 servings.

## Menu #4

Egg a la King (20 minutes—including cooking the eggs.)

Broccoli      Tomato Aspic  
Fruit Cocktail

#### Eggs a la King

2 cans condensed cream of mushroom soup	1 small can pimento finely chopped
½ cup milk	6 large slices of toast
8 hard-cooked eggs—sliced	

## WET or DRY?

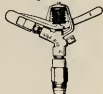
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Add the milk to the soup and heat carefully, stirring constantly. Fold in the eggs and pimento. Serve on toast. 6 servings.

#### Menu #5

Casserole Sandwich  
Tomato juice Carrot Sticks  
Frozen Fruit Pie (baked and served hot)

#### Casserole Sandwich

- 1 can tuna fish
- 4 tablespoons mayonnaise
- 3 tablespoons finely minced onion
- 12 slices of bread
- 1½ cups grated cheddar cheese
- 3 eggs
- 3 cups milk
- 1 teaspoon celery salt
- 1 teaspoon Worcestershire sauce
- ¼ teaspoon dry mustard
- Green peas and pimento for garnish

Mix together the tuna, mayonnaise, and onion. Spread on 6 slices of bread, cover with remaining slices and fit into 6 individual casseroles. Top with grated cheese. This much can be done in the morning before housecleaning begins.

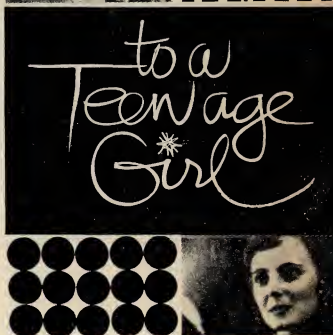
Later beat eggs until frothy, stir in milk and seasonings. Pour over sandwiches. Let stand for half an hour. Bake at 350° F. for about 30 minutes until puffy and brown. Garnish with green peas and pimento. Serve hot.

#### HOUSEHOLD HELPS

Payment for Household Helps used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When I dry clothes inside during stormy weather, I hang them on clothes hangers before hanging them on my indoor line. They not only dry faster but so many more can also be dried at a time.—Mrs. R. E. L., Pineville, Missouri.

When rolling out cookie dough, use powdered sugar instead of flour on the table, and dip the cookie cutter in it, too. The cookies look better, and the dough to be rerolled doesn't get heavy, as it sometimes does from the added flour.—Mrs. A. N., Casper, Wyoming.



#### ON BEING A LADY

##### The Real You

Is home sweet home a place for you to look and act your very worst? Check carefully please and see if you would want that very special person, you like so well, to be sitting invisible in a corner watching you at home. Would one glimpse of the real you make him run? Why be rude and thoughtless to those you love the most—your family? Would your brothers and sisters choose you for a friend if you weren't born their sister? Do they accept you just because of the accident of birth rather than for your kindness, courtesy, and unselfishness?

Love at home is soul satisfying. Take a good look at *you* in this picture. Do you add to the happiness of those around you? Do you consider your brothers and sisters and parents people in their own right deserving to be treated as such? The real you begins at home. Surprise your family by being courteous and understanding of them under all circumstances. Remember those little words "thank you" and "if you please."

A wise man once said when counseling young men about marriage, "Notice how your girl treats her family, catch her unaware in her home, see if her dating neatness and politeness carry into her home life. Get acquainted with her mother. If



you like what you see in her, it is good because her daughter will be a great deal like her someday."

1. Am I "sloppy" around the house?
2. Do I expect more than my share of the family income?
3. When I have my choice, do I always take the biggest and the best?
4. Do I run around the house half-dressed?
5. Do I use the telephone more than my share of the time?
6. Do I treat the family bathroom as mine alone?
7. Do I leave my belongings in the bathroom after I bathe?
8. Do I expect Mother to wash out my hose?
9. Do I ignore Dad when he comes home from work?
10. Do I borrow from my family without asking?
11. Do I enter bedrooms without knocking?
12. Do I leave loose hair and powder in the wash basin?
13. Am I sensitive to the feelings of those around me?
14. Am I quiet when others are sleeping?
15. Do I do my share of the housework without grumbling?
16. Am I kind to my little brothers and sisters?
17. Am I on time for meals?
18. Do I get in from dates on time?
19. Do I respect the privacy of others?
20. Do I treat other members of my family as I expect them to treat me?

How is your score? The first twelve questions should be answered with a *no* and the next eight questions with a *yes*.

## APRIL

by Lora M. Conant

April is capricious—very,  
Not as staid as January,  
Just a foolish, silly time  
When Dame Nature changes rhyme;  
First a waltz and then quadrille—  
Tears and sun but April still.

Gold Ribbon Winner at Oregon State Fair  
suggests you make

## Golden Apricot Squares

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### GOLDEN APRICOT SQUARES

#### FILLING

½ cup (1 stick) Blue Bonnet Margarine  
¼ cup sugar  
¾ cup slivered blanched almonds  
½ cup apricot jam  
1 tablespoon grated lemon rind  
Combine ingredients in saucepan, cook gently 5 minutes. Stir often. Let cool.  
Dissolve yeast in water. In mixing bowl cream margarine, gradually add sugar, and cream together. Stir in yeast mixture and remaining ingredients. Beat until blended. Reserve ½ cup dough. Spread remaining dough in greased 9 x 9-inch pan. Cover with filling. Work reserved ½ cup dough with ¼ cup additional flour until smooth and pliable. Roll into 12-inch square. Cut into ½-inch strips. Arrange lattice fashion over filling.

#### DOUGH

1 package Fleischmann's Active Dry Yeast  
¼ cup warm (not hot) water  
½ cup Blue Bonnet Margarine  
½ cup sugar  
3 eggs  
¼ cup milk  
3 cups sifted enriched flour  
½ teaspoon salt  
Brush with beaten egg white. Cover. Let rise in warm place until doubled in bulk, about 1 hour. Bake at 375°F. (mod.) about 30 minutes.



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## "Fragrance and Flavor from Your Garden"

by Lucille J. Goodyear

In search of beauty, fragrance, and flavor in your garden? Plant an herb garden for pleasing dividends.

Herbs include all the plants that at some time in their long history were useful for seasoning, medicinal purposes, and fragrance, plants that require very little care... and give so much in return. Beautiful while growing, graceful and fragrant in floral arrangements, a spicy, aromatic flavor addition to cookery, and can also be used for ornamental purposes in the garden. It is true that today herbs are being used more and more in everyday cookery as cooks discover that the addition of a few herbs can make all the difference between just-ordinary... and tasty, delicious food.

Herbs can be grown successfully in any average soil. Prepare soil for their planting as one would for the planting of most plants. Never allow herb plants to become completely dried out. They require the same amount of watering as do other annuals in the garden. Most herbs like sunlight and with a few exceptions will grow equally well in shady areas.

Most herbs *do not* transplant successfully. After sowing, tamp soil firmly, and keep moist. Keep plants thinned to allow ample room for the growing size of the mature plants.

The following are but a few of the many varied herbs one can choose from in a seed catalog or plant nursery.

**ANISE:** (*pimpinella anisum*) Annual. Grows to two feet. Has delicate, bright-green foliage, tiny white flowers.

**Use:** Fresh leaves add flavor to salads and fish sauces. The dried seed can be used in cakes, cookies, and herb breads.

**Culture:** Grows readily from seed. Cut back when plant becomes wild looking.

**BASIL, SWEET BASIL:** (*ocimum basilicum*) Annual. Grows low, 3-4 inches.

**Use:** One of the best-liked herbs. Leaves are used fresh or dried in

salads, tomato, egg, and cheese dishes. Unusual flavor and very fragrant.

**Culture:** Easily grown from seed. Rapid grower. If much of the plant is cut during the season, fertilize to encourage new growth. Likes full sun and moisture.

**CHIVE:** (*allium schoenoprasum*) Perennial. Grows to one foot. Foliage is compact, grass-like; bears small lavender flowers which should be removed so plant will continue to grow fresh leaves.

**Use:** Has mild onion flavor; fresh leaves valuable as seasoning in salads, sauces, cottage cheese, soups, and omelets.

**Culture:** Grown from seed, or plants purchased at nursery. Divide clumps every two or three years. Ordinary soil, if ample moisture is provided. Needs some shade where hot summers prevail. Can also be grown potted indoors.

**DILL:** (*anethum graveolens*) Annual. Grows to 3-4 feet. Tall, slender habit with lacy, bright green leaves; bears yellow-green flower heads.

**Use:** Leaves very fragrant when crushed. Use fresh in salads, on meats and poultry, gravies, dressings, and in vinegars. Dried leaves can be used in the same manner but not quite as pungent. Seeds (after drying) are also used for flavoring.

**Culture:** Grow in background. Thin plants to about 18 inches apart. Will re-seed itself.

**GARLIC:** (*allium sativum*) Perennial. Grows to one foot. Resembles onion in growth and appearance.

**Use:** Bulbs are used for flavoring in salad dressings, meat, fish, and poultry dishes. Has strong flavor, so use sparingly. Fresh green tops can be used chopped fine in the same manner.

**Culture:** Start from seed, or plant bulbs, base downward to depth of 1 to 2 inches. Like onions, harvest when tops begin to turn yellow.

**LAVENDER:** (*lavandula*) Although not used as a food seasoning, it is a wonderful addition to any herb



garden. The following are two of the most popular varieties:

**English Lavender:** (*lavendula officinalis*) Perennial. Grows to 3-6 feet. Has gray-green leaves. Light lavender flowers grow on spikes and bloom in summer.

**French Lavender:** (*Lavendula dentata*) Perennial. Grows to 3-4 feet. Bright green leaves, serrated on edges. Short spikes of purple flowers. Remarkable for its ever-blooming performance.

**Use:** Both varieties can be used as informal hedges or background color, on banks, planted with roses; along drives and fences. Dry spikes of blooms in bunches. When dried, strip off the flowers for use in sachets to lend a delightful fragrance to linens and clothing.

**MARJORAM:** (*marjorana hortensis*) Perennial (to be treated as annual in colder areas.) Grows to 2 feet. Has erect upright growth of gray-green leaves, bears white flowers in compact clusters. Many varieties to choose from. The plant known as **OREGANO** (Spanish for *Wild Marjoram*) belongs to this same class.

**Use:** Very fragrant. Used in salads, casseroles, meat and fish dishes, soups, and dressings. Leaves can be used fresh or dried. All types make most attractive bedding plants.

**Culture:** Grow readily from seed, cuttings or root divisions. Needs no special care except for occasional cutting back.

**SAGE:** (*salvia officinalis*) Perennial. Grows to 18-24 inches. Shrubby plant; plant producing gray-green pointed leaves, spikes of violet flowers.

**Use:** Fresh or dry leaves used in poultry and meat dishes, cottage cheese, and especially good with pork. When blended with other herbs it has a more subtle flavor. Considered most decorative for rock garden or wall plantings.

**Culture:** Start from seed, cuttings, or root divisions. Needs well drained soil, should be watered very moderately.

**THYME:** (*thymus vulgaris*) Perennial. Grows to 8 inches. Several types available at nurseries or seed stores. Has low, spreading habit. Small green leaves with lavender flowers.

**Use:** Use fresh or dried leaves as seasonings in soups, stews, sauces,

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meat and poultry, and in herb breads. Also used most successfully as a ground cover.

**Culture:** Can be started from seed, or root divisions.

In the use of these various herbs plan your pruning and eating at the same time. The larger outer leaves of the chive, garlic, and parsley should be cut back to the base of the plant. Do not snip the tops of all the leaves at one time as this tends to give the plant a terrific setback in growth. The other types of herbs should be cut back to a node where new leaves or branches are forming. Occasionally one can prune all the way back if the plant has become too broad at the base.

Herbs should be harvested or snipped back before they come into bloom (except for herbs used in seed form) as their flavor is most pungent at this time.

If you are drying leaves, select the most tender outer or base leaves, put them in a colander and wash several times in running water. Set colander out of doors to drain off excess moisture for an hour or so. It is not recommended to dry herbs in the oven or in full sun as they tend to turn yellow and lose their all-important flavor. Turn the leaves several times a day until completely dry.

When sufficiently dry, store in glass jars with tight-fitting lids.

Fresh herbs have a more distinct and stronger flavor than dried leaves. Use a lesser quantity than called for in recipes that designate dried herbs.

Once the gardener starts an herb garden he will find his interest growing, and the variety of herbs in his garden increasing. In grandmother's day they had great pride in their herb gardens . . . it is time you found out what you have been missing.

## POLLEN POLL

by Thelma Ireland

The pollinating little bee  
Is busy as a beaver.  
But he would have a bad, bad time  
If he should get hay fever.

## A Half Century of Service

(Continued from page 229)

competition—a participator in athletic activity himself, and with his sons.

He carries the wings of an honorary flying colonel, and loves to feel the power and pace of a jet plane.

This is what was said of him in an official citation some nine years ago when he received an honorary Doctor of Letters degree from Brigham Young University:

"Joseph Fielding Smith, son and grandson of Prophets of God, himself a Prophet, Seer, and Revelator, and an Apostle of Jesus Christ. . . .

Known and honored for his unending devotion to the revealed word of God, he is also loved for his sportsmanship and skill in friendly games. Capable of vigorous criticism, he is also quick to extend counsel with others the most kindly of men.

"From his youth he has devoted himself to the preservation of history, the forthright enunciation of scriptural teachings, and the turning of the hearts of the children to their fathers. Under his hand the Historian's Office and the history of the Church have matured together, and a world-wide genealogical society has wrought miracles of research and systematic accomplishment. From his pen have come in steady progression several books and nearly a score of illuminating pamphlets which touch vital religious matters with refreshing directness and vigor.

"As administrator of the Quorum of Twelve Apostles, he assigns to none, tasks more arduous than those he takes upon himself. As Chairman of the Executive Committee of the Board of Trustees of Brigham Young University he has been its watchful critic and loyal friend and remains readily approachable notwithstanding incredibly heavy responsibilities. For thirty-four years a member of the Church Board of Education, he has been influential in shaping the policies and programs of Latter-day Saint Institutes and Seminaries and in directing the destiny of this University.

"His guiding hand has kept secure the integrity and scriptural soundness of unnumbered manuals and books written for use in religious instruction in the Church.

"Upon this man of spiritual schol-

arship, for his life of devotion to its production and to its dissemination, and for his constant encouragement of education as the search of eternal truth, the University confers the degree Doctor of Letters, *honoris causa*."

In this eighty-fourth year of his life, and upon completion of a half century of service as an apostle of the Lord Jesus Christ, The Improvement Era congratulates President Joseph Fielding Smith, and wishes him health and every needed blessing, and a full and lengthening measure of peace and joy and continued service.

## These Times

(Continued from page 212)

learning. Year-to-year, hand-to-mouth, financial planning will no longer suffice. The inadequacies of such an approach have long been demonstrated in other fields: utilities, by families, industry, and financial institutions. With the exception of Harvard and a few others, most university administrators now plan on a hand-to-mouth basis. The means of implementing long-range financial, plant, equipment, staff, and program needs has yet to be developed for universities. Perhaps statement of legislative interest in a ten-year development program, as well as a biennial budget request, could stimulate approaches of great value. Financial resources of major institutions, of course, are so complex as to require constant attention to income outgo. This attention, however, might benefit from application within the framework of views, extending beyond a single term's income from student fees, or the appropriation contributed toward the operation of a single fiscal year.

5. There is need for reassessing many internal practices in academies. A major university is a vast, complicated cluster of professional bodies of power—from the anesthesiologists to the zoologists. The public has to be protected by professional standards. But there is no necessary connection between the accumulation of 183 quarter hours and a substantial baccalaureate education. Yet, academic life and death—for a student—often hangs on the presence in his

transcript of a certain three-hour class bearing a certain magic number. And although he may have earned a dozen or more credit hours in the same basic field of knowledge, the body of power involved will rarely yield unless the course bearing the specified, almost magical number, has been earned. The flood of undergraduates in the 1960's may have a wholesome effect in washing away some of this residue of educational struggle and growth. Perhaps a liberal undergraduate curricula can be re-enthroned, representing fields of knowledge more broadly and liberally conceived.

As America has grown, so have its universities. The universities in the 1960's need to reassess curricula in the light of fundamental purposes. There is now, happily, less need for an education to reflect the rise to prominence, within institutions, at different times, and under varying circumstances of prosperity, of particular departments, courses, and practices.

6. Finally, recognition of the holiness of all knowledge, not merely of

*A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.*

the ancient, honored subjects, is finally about to be achieved in the universities. The classicist, formerly, could look down with disdain on the English or modern language professor. Later, the modern literary men could transfer the disdain to emerging disciplines such as home economics, business administration, and physical education. America, in the 'sixties, after much experience and development, has now arrived at the point where knowledge and intelligence bear their own, not inherited, credentials. We face a future with confidence when we realize with the inscription on the University of Utah's Kingsbury Hall, that there is one good, namely knowledge, and one evil, namely ignorance; and that knowledge of the home, the marketplace, the kinesiology of exercise, is worthy knowledge, along with the conjugation of Greek, English, or French verbs.

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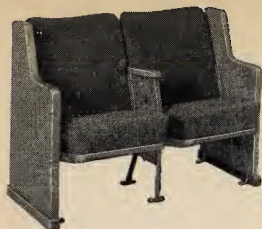
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## Parents: Teach Your Child to Speak

(Continued from page 243)

the lives of George Washington, Abraham Lincoln, Theodore Roosevelt, Thomas A. Edison, etc., demonstrate the value of honesty, dependability, courage, and faith in God. Relating experiences of the pioneers in making friends with the Indians, in living the gospel in a new land, in relying upon prayer in time of trial, makes a talk interesting and informative.

The Improvement Era, priesthood manuals, Sunday School and other auxiliary lesson manuals, and the basic Church books are filled with material which may be used in a talk. By adding interesting details and descriptions a few facts may be expanded into a story. The following were found in Church publications:

1. A railroad flagman neglected his responsibility when he left his post on a cold night to spend a few minutes getting warm in a nearby restaurant. The engineer of a fast passenger train, which arrived ahead of schedule, thought all was clear, and there was a serious train wreck. It is important that we assume our responsibility at all times.

2. Fresh eggs were left upon a rag saturated with gasoline and became spoiled, demonstrating the effect of keeping bad company.

3. A king had each of his twelve sons bring a stick to him. They were able to break the single sticks but could not bend them when they were tied into a bundle. There is strength in unity.

### Assisting With Delivery

It is suggested that after your child and you have selected the primary theme and a story or incident to "put it across," you demonstrate how to begin. It may be well to stop after two or three sentences and give your child his opportunity. Anticipate that as he repeats the events he will use less appropriate words than those given by you, that he will leave out some of the facts which may seem important, that he may make occasional grammatical errors. Don't be so concerned with perfection that you take away his initiative. Encourage the freedom of his own expression. You will be pleased with his improvement when

he repeats the talk to you the following day. During the week, as he practices before brother and sister and the bedpost, delivery will markedly improve.

Generally speaking it is not necessary to write the talk. In fact, a written document suggests that the words should be given in sequence and encourages reading or memorization. A simple outline may alleviate some of the fears of stage fright and lend courage to the beginner even though it may not be used.

For the young and inexperienced speaker a simple beginning may be indicated. Example: "Today I am going to tell a story to show how faith in God has influenced my life. It is a true experience of my grandfather."

The ending should be easy to remember. Example: "This story shows us the value of honesty, and I pray that all of us will remember to be honest in our dealings with others."

### Summary—Suggestions to Parents

1. It is important that you react in a sincere and positive manner when your child first announces he is to give a talk.

2. Arrange a definite time to assist your child to develop the general theme and to select material.

3. Demonstrate the beginning and ending and several possible stories or incidents which may be used in the talk.

4. The memorization of ideas, in sequence, is good. Memorization of each word used in the talk should be avoided.

5. In most instances a short outline, rather than a written talk, is indicated.

6. Keep the message relatively simple, usually limited to one major theme.

7. Have confidence in your ability to help your child.

As you work with your child in a team relationship, accomplishing a common objective, you will discover that it is a pleasurable as well as profitable experience. Your entire family will share the blessings of the preparation and delivery of a short talk, which is well done.

*He is a great observer and he looks  
Quite through the deeds of men.*

—William Shakespeare



## Your Question

(Continued from page 225)

be burned, rather than that they should be delivered to women." Therefore Jewish women were not permitted to hold any public office, to speak in any gatherings, or even to ask questions in any public assembly. Paul was strictly conforming to this law.

In this dispensation the Lord gave commandment that the sisters of the Church should be organized, that they should hold meetings, teach each other the gospel of the kingdom, administer to the poor, the needy, and the distressed. They were to nurse the sick and those who needed comfort. Our Relief Society came by divine revelation. This is true also of the Mutual Improvement and Primary organizations. The foolish notions which were practised

by the Jews and others anciently have no place in the kingdom of God today. The Lord has promised to all, males and females alike, the gift of the Holy Ghost on conditions of faithfulness, humility, and true repentance. They are required to study and to know the truths of the gospel and to prepare themselves by study, faith, and obedience to all commandments to seek for light and truth that they may be entitled to celestial glory.

## Integrity

by Richard L. Evans



We have talked of some qualities of character associated with men whose names are honorably remembered, and last week recalled the quality of courage. Now for a moment or two we would turn to integrity—a word which urgently suggests itself for consideration. The words associated with it are themselves reassuring: "... the quality of being complete, ... unbroken—unimpaired—moral soundness, purity, honesty, freedom from corrupting influence or practice, strictness in the fulfillment of contracts ... and in the discharge of trusts." This is the quality that gives assurance that, as things seem to be, they are—that an endorsement represents an honest judgment, and not merely an opinion paid for. In a simple forthright sentence, Washington said: "I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man."<sup>1</sup>—and Alexander Pope added: "An honest man's the noblest work of God."<sup>2</sup> And Herbert Spencer said: "Not education, but character, is man's greatest need and man's greatest safeguard."<sup>3</sup> "... Young Washington resolved to adhere absolutely to truth," wrote Samuel Eliot Morrison, "to practice rigid honesty, to do his full duty, to put forth his largest effort, to maintain uniform courtesy and, above all, to deal justly."<sup>4</sup> In this he may have left us our greatest heritage, or at least he left us an example of a quality of character we must have, if we are to preserve the heritage we have. Surely there is no greater need for our time than the need for integrity, for being true to trust, for being assured that the whole face of things can be seen from the top of the table. And this isn't something that new laws or legislation will fix, or new rules or regulations, for ingenious men will always find ways to circumvent both laws and locks. Integrity is simply something that a man is inside himself. It is, in a sense, the assurance that what one sees, that what something seems, that what should be, that what is said to be, is something that can be counted on, without side considerations.

<sup>1</sup>"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 21, 1960. Copyright 1960.

<sup>2</sup>George Washington.

<sup>3</sup>Alexander Pope, *Essay on Man*, IV.

<sup>4</sup>Herbert Spencer.

<sup>5</sup>George Washington, by Douglas Southall Freeman.

## Presiding Bishopric's Page

(Concluded from page 277)

situations.

In that same great address previously referred to, the Lord described those who are particularly blessed. He mentioned the poor in spirit ... the peacemakers ... they which are persecuted for righteousness sake ... they who hunger and thirst after righteousness ... the pure in heart. Would those here described be willing to sacrifice eternal values for temporary pleasures? Are the virtues they possess compatible in any way with immodesty, with vulgarity, with self-assertion?

With so much to be said for modesty, why are some still hesitant about adopting it? The first answer one usually hears to this question is "social pressure." These pressures do exist, but where they tempt one to lower his ideals, not his standards but his society should be re-examined. People who are really cultured, gracious, and sophisticated—in the finest sense in which these terms can be used—respect and honor those who live by their beliefs; even though they might not in every instance share them.

Usually mentioned also are "the dictates of fashion." But Latter-day Saints are a free people, and recognize no dictator—particularly no dictator as shallow and capricious as fashion. For fashions are fleeting, a thing of the moment ... what is "chic" today may be in poor taste tomorrow. The gospel, however, does not change; today's truth is yesterday's and tomorrow's. Here, in the eternal scheme of things, modesty and graciousness and virtue will never be "out of fashion."

# The Last Word

"My, my," Grandpa complained, "what's wrong with the younger generation?"

"The main thing, I think," soothed Grandma, "is that too many of us don't belong to it anymore."

When asked if he had ever read Buck Rogers when he was a boy, Major General Joseph (Smokey) Caldar, flying safety boss of the Air Force, answered, "Yes, and I have since flown practically everything he designed."

Statistics show that 10,000 people are killed by liquor for every one that is killed by a mad dog. Yet we shoot the dog, but license the liquor store and advertise its products.



An appeaser is one who feeds a crocodile, hoping it will eat him last.

—Winston Churchill

BENJAMIN FRANKLIN: None preaches better than the ant, and she says nothing.

WILSON MIZNER: Many a live wire would be a dead one except for his connections.



ROBERT BENCHLEY: In America there are two classes of travel: firstclass and with children.

"I don't want to scare you," Johnny said to his teacher, "but if my grades don't improve, Daddy says someone is going to get spanked."

By the time he whispers, "We were made for each other," she's already planning alterations.

There's nothing like a good, old-fashioned, home-cooked meal—not in most homes at least.

Hold your head high, but keep your nose at a friendly level.

An executive is a man who can make a decision and stick to it—no matter how wrong he is.

Employer: "For this job we want a responsible man."

There are two things some people never seem to get—all they want and all they deserve.

Applicant: "I'm the guy you're looking for. Everywhere I have worked, when something went wrong they told me I was responsible."

OLIVER HEREFORD: Diplomacy: lying in state.

Retiree

ROBERT FROST: The brain is a wonderful organ: It starts working the moment you get up in the morning and does not stop until you get into the office.

I have time on my hands to do what I please,  
I have leisure for both prose and rhyme,  
The irony is, I write less than I did  
When a clock had its hands on my time.

—O. L. Abbott



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